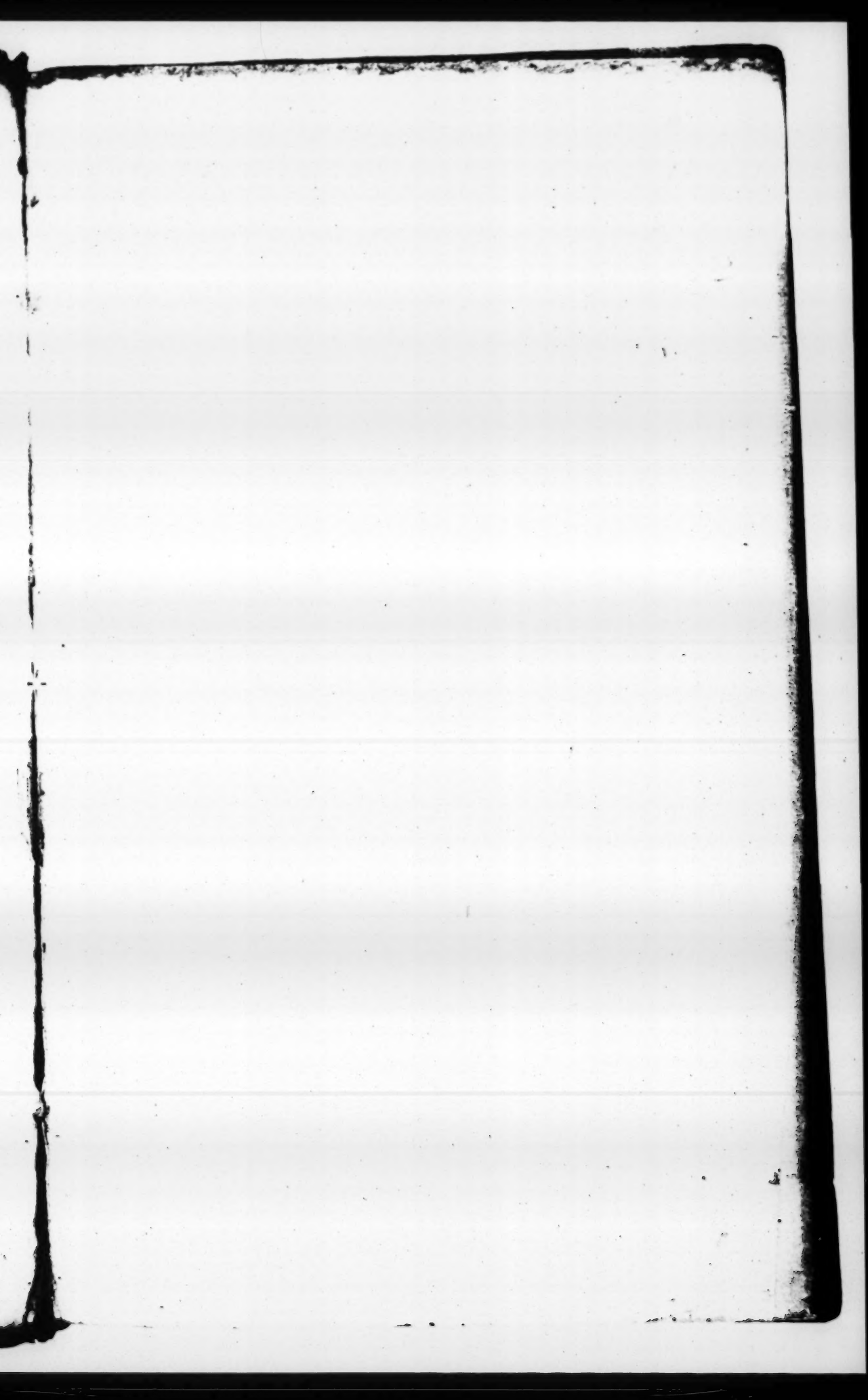
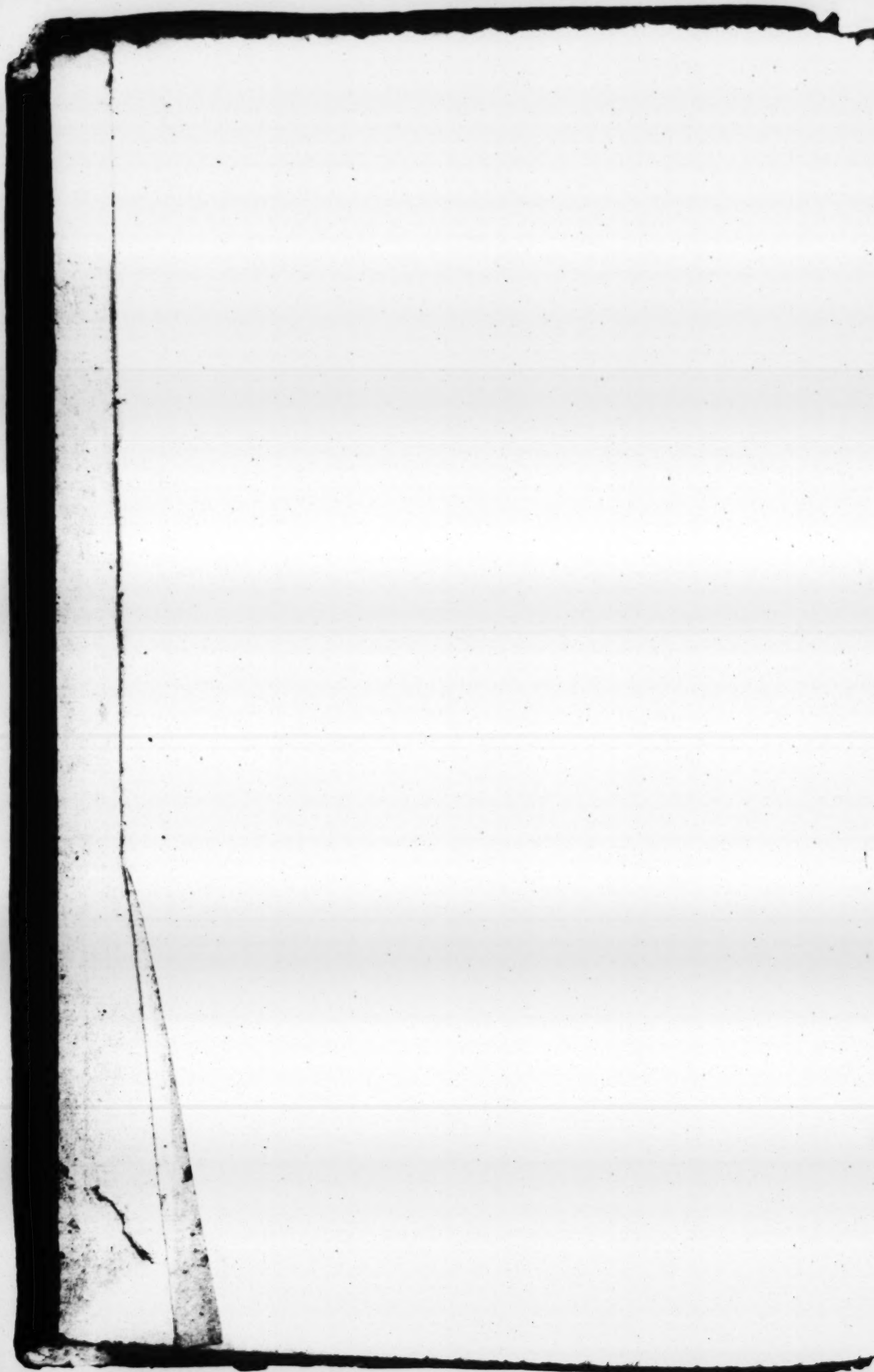


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THE
RICHES
OF
GRACE
DISPLAYED:

The THIRD PART.

In the Instances of

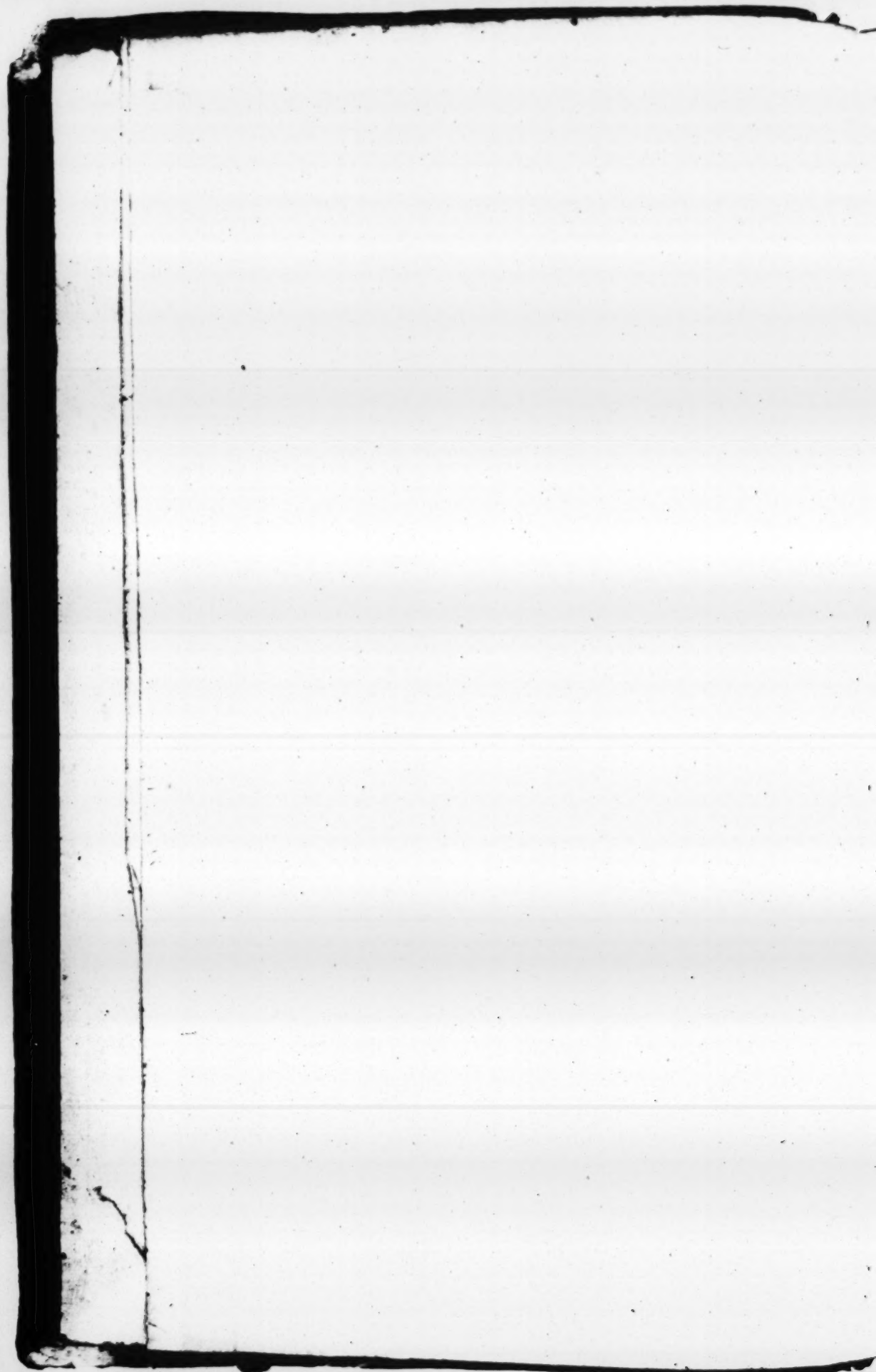
Justifying
Adopting
Sanctifying
Comforting
And Glorifying

} Persons by God the
Father.

By *W. Bagshaw*, Minister of the Gospel.

L O N D O N,

Printed for *Ralph Shelmardine* in *Man-*
chester. 1685.



To the truly Honou-
rable, the LADY
HELLEN ARCHER.

Madam,

THE Lord who hath or-
dered that some should
be higher than others in
Dignity, hath rendred several of
that Rank lowlyer than others in
Disposition: They that best know
your Ladyship, acknowledge that
Grace hath made you an Instance
thereof. They count you among
the Humble (and so the Excel-
lent) of the Earth, who must
not deny, that where you see the
Image of God in those men that
are set far below you, you feel

The Epistle Dedicatory.

your Heart drawn out to 'em; and when you hope that Persons are in their places desirous to serve their Generations according to the will of God, you are for strengthening and countenancing 'em therein. Who am I, that when some written Papers on a noble subject through a precious Relation of yours were put into your Ladyships Hand (though they savour sufficiently of the weakness of mine) you should not onely accept them, but withall encourage me? I am not without hope, that these Sheets from the Press, containing hints about the Riches of Grace, may be edifying to you, and useful to some others to whom you commend 'em, and therefore am emboldened with an heart desirous to be thankful

The Epistle Dedicatory.

ful and prayerful to present 'em in
this way. May your Ladyship
(together with the Children that
God hath graciously given you,
and the rest of the worthy persons
to whom you are Allied) lye and
live much at the Fountain of
Grace! Thence may Objections
be answered, Sin be more and more
mortified, particular Graces in-
creased, and Comforts of the best
kind enlarged! So prayeth,

Madam,

Your Ladyships Ob-
liged Servant,

William Bagshaw.

From my Study, the
26th. of April, 1684.

To

To my Dear, Natural, and Christian Friends in the Counties of Derby and Chester, to whom Hearing and Reading of the *Riches of Grace* have been pleasant and profitable.

Truly Honoured, and
dearly beloved,

Sundry Tears are past since part of what passed the Pulpit about the exceeding Rich Grace of God was presented from the Press. A Reverend (and much endeared) Brother hath been more than willing that there should be such a presenting of these further Instances. O that either my Tongue, or my Pen, my Preaching, or Praying might in serving God be serviceable to your best good! I bow my knees to the Father of our Lord Jesus Christ, and beg your help at the Throne of
Grace,

To the Reader.

Grace, that the Leaves which you and others shall turn over, may be of an Healing Nature. May you all see (and feel) that you stand in absolute need that Rich Grace should spread its skirts over you! So that every one may say, Who is a greater needer of this Grace than I am? Alas! too many want a sense of their wants. May those among you who groan being burdened for the greatness of sins, and dreadful-ness of Gods wrath, have this Grace so revealed to and in you, that there-upon your Hearts may be comforted!

May such of you who are of greater strength, still bear in mind that by Grace (and by Faith that lays hold on it) you stand! And may you go forth daily in the strength thereof, bringing under Sin, exercising Virtue, and following on to serve the Lord! May your retiring Rooms, your whole Houses, yea whole Conversation

To the Reader.

*sation bear marks of Effectual Grace!
This is in the hearts desire and Prayer
of*

Your willing (though
weak) Friend,

William Bagshaw.

ice!
ayer
h
ham.

A Sixth Instance
OF THE
RICHES
OF
GRACE:

TO WIT,
God the Father's Justify-
A *ing Persons.*

Rom. 3. 24.
Being Justified freely by his Grace.

— **O**F Famous *Luther* it is said,
that the Article or Doctrine
of Justification reigned in his
Heart. In his Books this Article
stood as that according to the

B

right

*Articulus
stantis &
cadentis
Ecclesie.*

right or wrong stating whereof the Church stands or falls, flourisheth or fadeth. Doth not this sound highly to his Commendation? Did he not herein tread in the steps of the great Apostle of the *Gentiles*? Concerning whom it hath been long said, that his Spirit is the Preachers Patern. Do not sundry of his Epistles (and in an eminent way this to the *Romans*) evidence, how high a place this great truth had in his Affections?

Burges,
Chauncy,
&c.

Rom. 4. 5.

Not a few of the Lords Worthies have viewed and weighed this Text and Context, as giving a fair (and full) account of the way of God, in Justifying those who were in themselves ungodly, and so unjustifiable. To their large Treatises I refer the willing Reader, my brief touches being confined to that which passeth under the name of the impulsive or moving cause, whence the great blessing of Justification proceeds,

very

The Riches of Grace.

3

very emphatically set forth under ^{Δαπάνη} two words, or a doubled expres- ^{αὐτῆς χάρι- π.} sion; to wit freely, and by his Grace.

That God the Father is here spoken of as displaying his Grace in the Justification of Persons, is evident : He is here distinguished from Christ the Redeemer, as setting him forth.

I again hint, that I have not a thought in handling this (or any other Instance) of Rich Grace, to divide the Father from the other Persons in the Trinity, onely meaning that Grace flows from him, as in order the first of the Persons, which Scripture-Phrases hold forth.

And I lay down this Doctrine. Justification is of the Free Grace of God.

Or thus, Persons are Justified freely by God the Fathers Grace.

It is noted (and notorious) that the *Romanists* darken (if they deny not) the Doctrine of

See the excellent Bishop Usher &c.

Justification, whilst they represent it as making men just, by infusing Justice or Righteousness into 'em, and so confound it with Sanctification.

** Le Plank
Pembie.*

I deny not that * some Protestants of prime note hold, that in two or three places of Scripture, the word Translated Justified may be so taken, though in that others dissent.

*Mr. Wood-
bridge.*

But saith a very judicious Writer, If Justification be not generally through Holy Writ construed in a Law or Court-sense, for pronouncing men just, or accounting and accepting 'em as Righteous, the whole Body of Protestant Divines hath been mistaken. That they were not so, be it well considered,

*Rom. 3. 27,
26.*

1. The place under our Consideration treats of Justification, as taking in Remission of sins, which takes off that guilt that binds Persons over to suffer eternal Punishment.

2. In

2. In another part of this Epistle Justification stands opposed to Condemnation; where he that runs may read of a Judge, an Accuser, and Advocate, as well as of a guilty Person; all which terms relate to Courts. Rom. 8. 33, 34.

3. The following Positions concerning it are at an agreement (as with the Catechism so) with the Current of Scripture.

First, Justification is an Act of God considered as a Supream Judge. Is it not said in so many words, *It is God that Justifieth?* Rom 8. 33. God considered Essentially, doth so. Is not issuing out Pardons a Pearl of the Crown, one of the Kings Prerogatives? To Pardon the highest Offences belongs to the King of Kings and Kingdoms. Doth he not say, *I, even I, am he that blotteth out as a Cloud your sins?* Isa. 43. 25. The doubling of the word *I* hath its weight, and as the Son purchaseth, and the Spirit applyeth (and evidenceth) Pardoning

B 3 Grace,

Grace; the Father (as first in order) granted it.

The Second Position, Justification is an Act of Grace. This is to be demonstrated.

The Third is, In Justification
Dr. Slater, God doth pardon mens sins. All
Ec. grant this is a part, some say, it is the whole of Justification. True it is, if Man had stood (and kept his first estate) he had been Justified, but needed not to have
Acts 13. Pardoned. Pardons imply there
38, 39. hath been a fault: And so fallen Man stands in absolute need of being forgiven; and whom God
Rom. 3. 25, doth Justifie he doth Pardon fully.
26. He upon their first coming in pardoneth sins past, and upon fresh applications to him will still grant fresh Pardons. He is Justifying.
He is o
Distinction.
See Sedg-
wick of
Faith.

The Fourth is, God doth accept and deal with Justified Persons as Righteous. He that is acquitted in lower Courts, finds the favour of a Person that stands right in 'em: So it is in the Highest

Highest Court with one that is in a state of Justification. Is it not too much to Quarrel with the Catechism; as guilty of a Tautology (or vain repetition) for saying, that God pardoneth his Peoples sins, and accepteth as Righteous in his sight? Doth not the Scripture, when it speaks of Gods taking away mens Iniquity, speak also of their Justification? and of bringing in of Righteousness for and to 'em? And if the things which cannot be divided should by some be thought not to be distinct; if these two expressions should be but two notions of one and the same thing; yet seeing in Holy Writ they are used both together, and there can be in it no Tautology or vain Repetition; where there are Repetitions, why should other Writings that are suitable thereunto, be Quarrelled with? He that denies all imputation of Righteousness, in that point departs from the

See Mr. Hotchkis, p. 116.

Acts 13.
38, 39.
Dan. 9. 24.

Scriptura
cum τὸ
ἐν τῷ λέ-
γει ὁ πα-
τερ. Dr. Sibbs,
Con. ad
Cleram.

Protestant Tents, though some may urge it in a sense too rigid.

The Fifth is, Gods Justifying Persons is not for the sake or merit of any thing wrought in (or by) 'em. All along through *Rom. 3.28.* blessed *Paul's* excellent Discourses thereon, it is said to be neither for works, nor by 'em: And though we read of being Justified by Faith, we never read of mens being Justified for it.

See Mr.
Laxter.

Those Excellent Divines who still call Faith the Instrument (that is, the Moral Instrument) of Justification, speak of that Justification that is called Passive; and mean, that by Faith Persons receive that benefit which God freely gives. It is noted that the Scripture-phrase is not Faith Justifies, but Persons are Justified by Faith. How suitable to what I have written is that Quotation out of the Book of Homilies.

See Doctor
Fulcrif
Moderat
1636.

Justification is not the Office of Man, but of God enely, which we

re-

receive of him by his free Mercy,
and by the Merit of his Son: yet our
Faith saith to us, It is not I that
take away all sins, &c.

That hand that receiveth a
Pearl that enricheth, doth not by
receiving purchase it, or render
the giver less gracious. That
Worthy who is at a great distance
from the *Antinomians*, when he
most urgeth, that Faith is counted
for Righteousness, readily owneth,
that as it is Faith in Christ, so his
Righteousness is the cause for
which Believers are accounted
Righteous. And this leads to

*Of Justifi-
fying Right-
eousness,
p. 88.*

The Sixth Position. Persons
are Justified through the Re-
demption that is in Christ. The
Text hath these very words com-
ing next after it; *His perfect Obe-
dience and Satisfaction procured this
benefit.* Is it not said to be by his
Blood and Death, wherein his
Obedience was completed, which
takes in his Sufferings in his Soul,
through which way was made
for

Rom. 3.24.

Mr. Hotchkiss.

for taking sin out of our Souls?
A grave Author, too much given to carp at others expressions, expresseth their sense, when he saith,

That God accepts us as Righteous for the Righteousness of Christ, is the truth of Scripture, and worthy of all acceptation.

If Christ had not been made a Sin-Offering for us, we had not been made the Righteousness of God in him.

Rom. 4.

*See Reverend
Troughton on this.*

** See the
excellent
Bishop Davenant,
Ec.*

The seventh Position is, The Righteousness which flows from Christ's actively Passive Obedience is imputed to the Justified. They who still hold to this great Doctrine of Imputation (often mentioned in one Chapter) do not say (or think) that God doth esteem the Justified Subjects or Performers of Christ's Righteousness, or that it is as much theirs as his; but onely believe, that it is theirs as to the * effects and purposes by God the Father intended;

intended; they for the sake of it shall be as truly pardoned, and as surely promoted to Glory, as if they had wrought it.

The Eighth Position is, This Righteousness which is imputed by God to 'em, is through Faith received by 'em. Though Faith that is compared to an hand hath no hand in deserving or making the Righteousness which removes the guilt of sin, and procures the gift of Life, it through the appointment of God makes it over to the soul: It gives Union to, and so Communion with Christ. By it persons are Married to him, and so endowed with his Righteousness, so far as is necessary to their Justification.

*Rom. 3.23.
and 5.1.*

I am next to offer at the Proof of this great Truth, That God the Fathers justifying of sinners is rightly set on the score of his Free Grace, which admits of a quick dispatch.

And

And first, I will call in two other Scriptures, that in the mouth of three Witnesses the point may be established.

1. Is it not plainly, and twice over in a little compass said, *That by Grace we are saved?* Is not Justification a branch of Salvation? If the whole be of Grace, is not this part of it?

2. Is it not said in so many words, *We are Justified by his Grace?*

To Scripture Texts be these Scriptural Reasonings added.

1. Is not God the justifier, the God of Grace, who hath first given to him?

2. Doth not a word rendred *forgive*, carry Grace in it?

3. Are not the justified before their justification * ungodly? Were they not so in their Natures? Have they not been so in their Practices? And are there not remains of Ungodliness in 'em?

Rom. 11.
35.

Ephes. 4.
1st.

ἐξ ὧν οὐκ ἔστι
* Rom. 4.
antecedent.

See Doctor
Tuckney.

The Riches of Grace.

13

If it be Objected, That Christ hath deserved Justification for 'em; and so it is not purely from the Fathers Grace.

I Answer, 1. Was not the sending of this Purchaser from that Grace? And was it not a most high expression thereof, that he who is pleased to forgive 'em gave his onely Son to death for 'em, that the Glory of his Truth, Holiness, and Justice might more shine forth in their forgiveness? 1 John 4. 9, 10.

The Scripture joyns Justification by the Free Grace of God with the Redemption by Christ, though *Socinians* would part 'em. Rom. 3.24.

If it be further Objected, That Justification is not a freely bestowed benefit, seeing Christ is to be receiv'd by the Justified.

I Answer, That is far from hindering the freeness and graciousness thereof.

Seeing, 1. Persons are not justified for receiving Christ, but for

* See Mr. *
Pawson,
of Grace.
Joh. 1. 12.

* for Christ's sake, who is received. He is the Gift that renders 'em Blessed; though (as is meet) their Hands and Hearts are to be opened that receive him.

Eph. 2. 8.

2. The Faith whereby it is received is not of our selves, but the pure gift of God.

The great helper help us in making

The Application; which shall be first, by way of Caution.

1 Joh 4.
10.

And the first branch is, Let none set less value upon Christ, or upon his satisfaction, because the Fathers Rich Grace is the Spring of Justification. The *Propitiation* of or by Christ is not less great, nor less to be esteemed, because Free Grace hath set it forth; and for it the Father is *Propitious* to Offenders. Do not they most use the Right Eye, that at once look admiringly on the Fathers Mercy, and the Sons Merit?

The

The Second Branch is, Let none be prevail'd with to slight or neglect the means God hath appointed in order to their being justified, because this Blessing is freely bestowed by him. If the

See Doctor Clifford's Method. Evang.

Sun was a voluntary Agent, would our setting open our Windows make its shines less free? Is the King's Pardoning a Traytor less free, because he is to receive his Pardon on his knees? And Repentance is a free Gift.

Acts 5. 31.

The Second Use is for Information.

The First branch is,

Offenders of the higher Rank, when once weary and heavy laden, upon a sense of their Offences, want not great encouragement to put in for a Pardon. Hath not the Free Grace of God enough in it for their forgiveness? They that are brought to their knees in an Holy despair of setting themselves right in the highest Court, should not turn their backs on the

the

Neb. 9. 17.
Deus ve-
niam.
Synop. Crit.
Idem ad
Isa. 55. 7.

the Lord, by an utter despair of being Accepted by him as Righteous. Though they have been Persons of great Provocations, is not God the God of Pardons (as some read that Phrase of his being ready to Pardon) will he not on his Son's score, shew himself to be so to the truly broken-hearted? Have their sins been numerous? Doth not Free Grace pardon abundantly, or multiply to Pardon? Have they been heinous and red as Crimson? Will not Free Grace make their Souls white as Snow? Hath he not a large Royal Robe wherewith to cover their Nakedness? And a Fountain set open for the purging away their filthiness? Doth he require 'em to bring any thing save an empty Hand to receive all?

The Second Branch. They are inexcusable, and so they will be found at those great Days of Death and Judgment, who con-
 tinue

tinue (and that willingly) in an unjustified state, and so Recusants as to the offers of Free Grace.

1. Are there not too many that are very little (if any at all) concern'd whether they be in the good case of the Justified? Other things ingross their thoughts; this is out of 'em.

2. Do not some instead of looking out in God's way for a discharge as to debts incurred, run further on the score? Adding Rebellion to sin, shewing their sin as *Sodom*. They say, *Isa. 3. 9.* they would be saved, but then it must be in their sins. O that Men were wise, that they understood this! If justifying Grace be slighted, their Condemnation will be heavier.

Is not Debt to men by many counted and found an heavy thing? Did not a great Emperour wonder what Vertue was in his Pillow, that could sleep quietly when

See Mr. Clark's Mirror.

C

he

he was greatly indebted? May sinners that have been secure, be brought to consider their vast Debts to Divine Justice! And that not one of 'em will be taken off till they be justified. Shall not all that are not so, be Condemned? And shall any who are ripe of Age be justified, save lamenting, self-judging, and Saviour-accepting Persons?

Rom. 4. 16.

The Third Branch of the Second Use is, There is a singular fitness in the grace of Faith to be the means (or as great Divines yet love to speak, the Instrument) of receiving the benefit of Justification. What is said of the Promise (or New Covenant) in general, may be said of this blessing of it in particular: Therefore it is through Faith, that it might be by Grace. Far is it from Faith to diminish the glory of Grace; it is much for advancing it. Is it not as an empty (or self-emptying hand) that gives all

all Glory to God? Is not this its Language? *Not unto me, Lord! Not unto me; but unto thy Name be Praise.*

I will not gain-say him who ^{Mr. Baxter.} faith, The nearest reason of mens being Justified by Faith is the holy Will and Appointment of God: Yet I will say, He hath pitch'd on a Grace proper for that purpose. Is it not well called an Eunuch-grace, that may well be trusted with God's Honour? Whereas Works would be con- ^{so Mr. Gurnal.} tent with no lower place in Justification, than being the matter of it: Faith aspires no higher than to be a means thereof. The Promise being of Faith is sure to all the Seed of *Abraham*.

The Fourth Branch is, They that are Justified have no cause (or colour) for boasting or glorying in themselves: All their glorying is to be in the Lord, and ^{1 Cor. 1.} in his Grace. Whatever might ^{last.} have been by the Law of Works,

Rom. 3. 27. by the Law of Faith (which is all one with the Covenant of Grace) boasting is out of doors, and excluded. Justification is of pure Grace, and though under the New Covenant a Righteousness is required in order to Justification, yet this is the Righteousness of God, of his free providing, and accepting, wrought out for man, by him who is God as well as Man.

See Chauncy of Justification.

The Fifth Branch is, They are greatly to be blamed, who decry (O that they did not deride!) the Doctrine of Imputed Righteousness; in their Books it is a putative (or imaginary) one.

Justitia putativa.

It is not denied, some have less warily stated that point; yet others are notoriously wronged, when represented, as if they held, that they in Christ performed full Obedience to the Law, and made full satisfaction to the Justice of God; whilst they onely hold, that he obey'd and suffer'd for them

as

as their Surety, not deputed by, but appointed for 'em; and that his Righteousness is so far communicated to them, that for the sake thereof they are absolved and accepted. And do they not herein extoll the Grace of God the Father, who accepts 'em in the Beloved? and receives a compensation on their behalf, who are not themselves responsible to him? Whereas they who would take men off from Christ's Righteousness in this matter, and put 'em on standing own, and so fancying a matter of Justification in themselves, hinder their full adornings of Divine Grace.

See Mr. Troughton's Second Part. Eo modo quo communicari potest. Le-Blank.

Rom. 10. 3, 4.

The Sixth Branch is, The *Protestant* Doctrine is precious Doctrine; and accordingly to be prized, for its declaring for the Doctrine I am on. Indeed it teaches men to maintain and abound in good works; but as to their being acquitted at God's Tribunal, it would have 'em

Tit. 3. 8.

stand on Christ the Fathers great gift.

The Third Use is an Use of Examination : And O that I could engage my Readers to fall upon this work !

May we all put this upon a fair Issue and Tryal ! Are we made partakers of Justifying Grace ?

To move us to try our selves to the quick,

Be it considered, 1. Upon our Justification depends our Title to *Rom. 8. 30.* Glorification. Do we not find those two Links of the Golden Chain of Salvation joyn'd one to the other ? Shall they be freed from the presence of sin hereafter, that are not freed from its guilt here ? Is not Heaven entred by the Gate of Righteousness, of such a one as will answer the Law ?

2. On our being Justified depends the comfort of our Estate *Rom. 5. 1.* whilst we are on Earth. Hence is Peace with God, and with our Con-

Consciences from God. Have not some awakened sinners been afraid to give sleep to their Eyes, because the sense of their being Pardoned was not given in to their Hearts? If guilt lye on *Eph. 2. 2.* men, do they not lye in the mouth ^{3.} of wrath? And may they not even see a drawn Sword (in a single thread) hanging over 'em?

3. What hope is there of their arriving at a well-grounded assurance they are Justified, that decline the way of strict Tryal? And is it not a sad sign their Evidences are not good, who dare *Joh. 3. 20* not produce or examine 'em? ^{21.}

O that we got out of the croud and noise of Worldly business, *Prov. 18.* and retir'd our selves, that we ^{1.} might better manage this Tryal!

Oh that we brought our case and state to the Scripture-standard!

Oh that we trusted not our Hearts, but desired God to help
his work!

And

And now come some Marks and Notes of Tryal; and first, such as are exclusive: If they are on us, we are not Justified:

To wit, 1. Being willingly ignorant of, and closing our Eyes on the Doctrine of Justification.

2. Neglecting the means, and
Heb. 2. 3. slighting the grace of Sanctification.

3. Setting an high value on,
Luke 16. 15. and so setting up an outward Pharisaical Righteousness.

4. Having low thoughts of Christ and his Satisfaction, and being content to live so.

*conveniunt
omni non
soli.* Marks which are not conclusive, though good ones, being found on ~~all~~ that are Justified, though not on them onely, are such as these:

1. Being able to speak ~~and write~~ well concerning the point of Justification.

2. Attending on and in Divine Ordinances.

3. Ha-

3. Having re- $\left\{ \begin{array}{l} \text{Civil} \\ \text{Moral} \end{array} \right\}$ Justice.
gard to

Marks inclusive, found in none but the Justified, but not found in 'em all.

Are, 1. Heart-solacing assurance of God's special favour.

2. Heights of Humility, Patience, and Contentment.

3. Triumphs in hopes of Heaven and future Happiness.

Marks of the last sort, which as others (and I formerly) have styled adequate and even ones, are such as follow.

O that we may with due fear attend to 'em, and with great desire to experience 'em!

1. Are we (and that as to our ordinary and allowed frame) ^{1 Cor. 11. 32.} self-judgers? When we cannot assure our selves that we have Grace, do we condemn our * selves ^{so Do For Fullwood.} for our sins? Do we Judge our selves?

1. For

1. For those sins that lye out of mens sight and cognizance.

And 2. For those that find amongst men a more favourable censure.

And 3. For coming on the Borders, and touching with the appearance of evil.

And 4. For sins of Omission
Even 1. For not rendring more proportionably to God. 2. For not going more out to the Lord Jesus. 3. For not giving glory to Free Grace.

Is it our manner to erect a Tribunal in our own Bosoms? Is our self-judging accompanied with inward shame as well as sorrow with a flying to the Lord Jesus for Righteousness and Strength and a purpose (through Grace) to follow hard after Holiness? Is

Mr. Burgess of self-judging.

it thus with any Hypocrite? One who was one of a thousand, hath left it under his hand, that an unregenerate man doth not, will not, dare not Judge himself.

And doth a weak Christian leave this undone?

Secondly, Is the Lord Jesus and the Grace of his Father, which flows through him, in great valuation and esteem with us? This was made by one who was one of great intimacy with the most High, the lowest (and yet a true) sign of a gracious state. All that are Justified cannot say that they have an Interest in Christ; but they can say, they have an high respect to him. He is as the sun by which the lesser Stars of Creature-comforts are out-shone, and from which they receive their lustre. Do Hypocrites prize a Sin-crucifying, and Soul-sanctifying Christ? Do not weak Christians long after those Influences with and from him?

Dr. Winter.

1 Pet. 2. 7.

Thirdly, Do we put forth that grace and hand of Faith, whereby the Justifying Grace of God the Father, and the Justifying Righteousness of Jesus Christ are received?

received? Their words are not ill said (if they be well understood) who say, the hand of Faith hath three Fingers; Assent, Acceptance, and Affiance. Do we receive as the Truth, so the Person of Christ, and that as clothed with his Office? Do we roll our selves on and desire to abide in him? Would we faintly walk leaning on our Beloved, as Priest, Prophet, and King?

Cant. 8.5.

Hypocrites presume, and whilst they say they rely on Christ's merit, refuse the conduct of his Spirit.

Weak Christians when they want assurance, are for acceptance of Christ, and relying on him strongly, strongly, strongly; and * is not Faith of Affiance strongest, though that of Assurance be sweetest?

* So Do for
Coll. ngs.

Fourthly, Are we in our settled purpose for a Life and Course of Holiness? Do we design full Conformity to the Law, the Rule, and

to

to the Lord Jesus, the Patern thereof? Is this our Principle? Good works have a place in the Hearts and Hands of the justified, though not in the Office of justifying. Is any Hypocrite for following hard after God? And would not weak Christians press forward? *Isa. 63. 8.*

The Fourth Use is for Exhortation.

The first branch is for their Use (and excitation) who sit down in an unjustified estate, and kneel not before the Father of Mercies, that he would in this way of justifying magnifie his Mercy to'em.

Rest they not till a blessed change be in their state! Lest any that will read this should sleep as do others, I beg (and take) leave to pose 'em.

1. Are you not sinners? Have you (as *Adam* had) the Robe of Innocency on you? Dare you offer to plead Not Guilty at the highest Bar? *Rom. 3. 23.*

2. Will!

2. Will it not appear (on a due search) that your Offences have been multiplyed, and many of 'em magnified? May you not say, *Behold, we are vile: Whose sins have in all circumstances match'd ours?* We have struck at the heart of Christ.

*Job 40. 4.
Ezra 9
6, 7.*

3. Doth not the black shadow of guilt attend the body of sin and every member thereof? Doth not every sin bind over to wrath? O how heavy is a whole Mountain thereof?

*Psalm 5.
1st.*

4. Doth not all your guilt lye naked and open to God's Eyes? Are not your Transgressions as Sealed up in a bag, and so ready to be produc'd? Will not your Consciences be as a Thousand Witnesses for God?

*Job 14.
17.
Vide Po-
lum ad lo-
cum.*

5. Will he on any terms clear or save those who dye with and in the guilt of sin? Shall not millions suffer rather than his Truth or ~~Practices~~ *Justice*?

*Exod. 34.
7.*

6. Have

The Riches of Grace.

31

6. Have you any Righteousness of your own on which you can stand before him? Can you blot out your Debts? Can you answer him for one matter of a thousand? yea, for one vain thought? Dare you say the best of your Duties are in all points perfect?

7. Can any Advocate short of Christ plead effectually for you? Can you expect Pardon, save for a satisfaction? Is any but his sufficient?

8. Have not sinners of the largest size from Free Grace, and for Christ's sake been justified? Was not Persecuting *Paul* bemer-cyed?

9. Is not the path of Life open and pointed out to you? Do not God's Messengers shew you the Righteousness that is justifying?

10. Can you reasonably expect that more fair and honourable terms should be propounded to you than those of (and in) the Gospel are?

If you say, God would have us feelingly to confess our sins.

1 John 1.
9.

I say, Is not this most requisite and reasonable? Would not a Malefactor gladly hear that word, *Confess sensibly, and be saved?*

Will you Object, that he would have you cry aloud for Pardon?

Psal. 32.
6.

I Answer, Have you not heard Criminals do so to Earthly Judges? And is not Pardon a Boon worthy of the most earnest begging? Will you add, He would have us break off our League with sin, and give our selves up to himself?

Dr. Pol-
ton.
Rom. 6. 1.

I add, Should you offer to stick at this? Is not sin your Enemy as well as his? And would it not be (as one said) fearful dallying with God, to ask him Pardons, and yet purpose to proceed in fresh and high provocations?

Psal. 73.
174.

And as for giving your selves to him, is it not your Interest as well as Duty? Are you not best when nearest him? And doth not
true

true Faith vail to his Authority,
as well as wait for his Mercy?
Therefore in the Name of God,
before his Decree bring forth, and
his fierce Anger fall on you, with-
out delay (or demur) take the
readiest way in order to your Ju-
stification.

1. Set your selves before God *Psal. 130.*
as deserving his eternal wrath. 3.

2. Despair of being taken into
his favour, or having the grand
Blessing of justification given you,
on account of any Service or Suf-
fering of your own you have
sinn'd; but what can you do un- *Job 7. 20.*
to the preserver of men that will *Vide Po-*
be a compensation for injuries *lum.*
done to him? Will not your do- *Rom. 10. 3.*
ing tend to your undoing, if you
set it up so high?

3. Rest not till Christ be your
Rest; and in order thereunto
your Head and Husband. God *Eph. 4*
forgives for his Sons sake; and *last.*
they that would have Christ's
Righteousness on 'em, must have
D him.

him. He is the Believers, and so his Righteousness is his.

The Second Branch of the Exhortation is to and for those that are justified ones.

Be they stirred up to the Duties proper for 'em ; among which are those to which I shall now direct 'em.

Psal. 29.2. 1. Give they to God (particularly to the Father) the Glory due to his Name and Grace. May their hearts and lives shew forth his Praises ! who took 'em out of mire and filth (yea, out of that is a thousand times worse) and wash'd 'em in his Son's Blood, and cloath'd 'em with what is better than wrought Gold. Will not Eternity (if it was not Eternity) be too little to Praise him in ?

2. Keep they sound and clear in the point of imputed Righteousness : As hath been hinted, the Righteousness of Christ, which is theirs in order to their justification,

tion, is the Righteousness of God.

1. Of the Person that is God.

2. That tends highly to the glory of God : And so, 3. doth most please him. *Rom. 10. 4.*

Is it not truly said, that as to those that are in Christ, God the Father is more pleased and honoured through this Righteousness, than he was displeased and dishonoured through their Unrighteousness. *See Norton's Oribod. Evang.*

As it is the Righteousness of God, doth it not excell the Righteousness that *Adam* had, and that the Angels have? *So Mr. Sedgwick, &c.*

Is it not one of the Glories of this Righteousness, that

It reacheth, 1. To all true Believers through all the World.

2. To the removal of the guilt of all their sins. *Acts 13. 38, 39.*

3. To the answering of all the demands of God's Justice that hath been wronged, and commands of his Law that is Righteous. *Rom. 3. 25, 26.*

4. To the rendring of all their Services acceptable.

Rom. 8.
33, 34.

5. To the fencing against all inordinate fears of dying.

6. To the giving an undoubted Right to Heaven.

Thirdly, Be they on all occasions (in order to the further exaltation of the Fathers Grace) for presenting to him his Son's Righteousness, and for presenting themselves to him, in and on account of it. Are not all Saints Spiritual Priests? And as the Priests of old had their peculiar Garments, should not they appear in the greatest Presence with this Robe on 'em? Put they on this Garment every day, and that at their first awaking, by a fresh act of Faith. Be they as much afraid (and asham'd) to come before God out of Christ, as they would be to come before men naked.

Rom. 13.
1st.

In Mr.
Cafe in his
Pisgah,

Desire they that (as some Captains (when dead) have had their

their broad Silks for their shrouds)
they when dying may be wrapt
in Christ's Righteousness.

And when they think of standing at God's Judgment-seat, they should not think of Pleading any Righteousness save that of Christ, *Phil. 3. 8.* as the immediate Reason and ^{9.} Cause why the Law of God should not have its course against 'em; though all that have this Righteousness on 'em have a love to inherent Righteousness, yea and the Root of it in 'em.

The last Use is for Consolation. *1. 40. 1.* Poor doubting drooping Souls, that at once breath after Pardon and Power, Righteousness and Sanctification, should be of good cheer: God saith to 'em, *Comfort ye, Comfort ye.*

1. Grace is not taken away by, but takes away the sin of the Penitent.

2. It's very much God's design to glorifie his Grace on great Prodigals, when in great Penitence. *See Mr. Pawson's Sermon, p. 1, 2.*

D 3

3. Per-

*So acute
Vines.*

3. Persons in a state of Justification may with comfort look into both Eternities, or both the Considerations of Eternity.

They may see God's choosing Grace, which was before time: And they may fore-see his crowning Grace, which will be when time shall be no more.

May Readers consider what is written ! and the Lord give 'em a right understanding in all things!

A Seventh Instance
 OF THE
RICHES
 OF
GRACE:

TO WIT,
*God the Father's Adopt-
 ing Persons.*

I, John 3. 1.

*Behold, what manner of love the
 Father hath bestowed upon us,
 that we should be called the Sons
 of God!*

Here we find the Holy Apo-
 stle rapt up in a way of
 D 4 Admi-

Admiration; and who that duly weighs these words, finds not cause to follow him in that High way?

The Priviledge pointed at appears a prime one to Observers.

1. Of the Donor and Conferer of it, God the Father, the first Person in the undivided Trinity. Though I grant here, as I have done elsewhere, the other Persons that are one with him, do herein joyn with him.

*memorandum.
De rebus
eximiiis
usurpatur.*

2. Of the impulsive Cause (or Motive) inclining him to bestow this Priviledge; his Love (or which is all one, his Grace) set forth very emphatically as excellent, yea, as admirable; the Phrase is, *What manner of Love?* Which as the Learned teach noteth the eminency of it, which is usher'd in with a note of attention, Behold.

3. Of the matter or thing wherein this Priviledge consisted, which is being called the Sons (or

(or Children) of God; that is in sense, being what they are called, for God miscalls no one; and it is noted that the Phrase in other places of Scripture is so understood.

Isa. 1. 26.

Jer. 23. 6.

See Wilson's Dict.

So that the Doctrine is, *The love and grace of God the Father in Adopting his People doth call for wondering.*

That we may be further led into this truth, we will first touch on the Nature of Adoption.

It is an ordinary and useful Note, that in other Countreys (and times) it was the manner of Men of Estate, who wanted Natural Sons, to take the Sons of others, and to esteem and endow 'em as if they had been their own.

Accordingly, when the Lord Adopts Persons, he takes those that are aliens from him, yea, Children of Disobedience and Wrath, into the number of his own Children, investing 'em with an Estate,

Estate, and Immunities suitable thereunto.

Rom. 9.
4, 5.

I know the Scripture makes mention of an Adoption that more External and Ecclesiastical vouchsafed to the Body of *Israelites*, whilst God said to 'em *Ammi*, ye are my People. But this is lower than that we are treating of.

Rom. 8.23.

I also meet with an Adoption that is compleat and perfect, which is the Portion of the glorified; who are admitted into a possession of that Heavenly Inheritance, to which they are not born; and this is higher than that which falls under our consideration.

As for that Spiritual Adoption concerning which this short Treatise proceeds, there lye between it and Civil Adoption three resemblances:

I. In that which was Civil there was an Estate before Adopted; and in this there is

Est

Estate which deserves the best estimate.

2. The Adopted had not a Natural Right to that Estate, nor are any of us Born to the Estate that lyes above.

3. The act of the Adopter was to be free and voluntary; freedom was essential to it, force was inconsistent with it.

And that God's Adopting Men is gratuitous, and of Free Grace,

Is proved, 1. From the Consideration of the case (and state) wherein the Lord finds those whom he so favoureth and honoureth.

1. Are they not such as are far and foully fallen from that Sonship wherewith man was at first entrusted. It is said of *Adam*, that he was the Son of God; a peculiar hand of God had in his Creation pass'd on him, he being made in his Makers Image; but he becoming a Prodigal, all his Children are so; and so most unwor-

Luke 3.

last.

Singulari

quidam

ratione,

adeo crea-

tus. Amy-

raldus.

unworthy to be highly respected by the highest and Heavenly Father.

Col. 1.21.

*E quovis
figro----*

2. Are they not in their very Principles as estranged from, so utter Enemies to him? So far are they from having any near Relation to, or dear Affection for him, that they are cross-grain'd to the design which his Grace hath on 'em. Now, that of such crooked Timber more curious pieces than *Mercury's* should be made; that the *Rebellious* should not onely be pardoned, but promoted, this is Rich Grace.

*Job 22.
2, 3.*

*Luke 17.
10.*

3. How small is the Honour (as there is no Advantage) that can redound to God from 'em, when they are reduced and brought into a state of favour and friendship? Are they not too too unprofitable Children and Servants? Are any of 'em during this state quite freed from thole Passions and Inclinations whereby God is diserved and dishonoured?

Did

Did not David himself (though a dear Child) give Enemies occasion to Blaspheme his best Father?

A Second Proof is drawn from considering who it is that is the Adopter, to wit, God (firstly, if order be respected, God the Father.) As we cannot rightly conceive of him as acting from any one save himself, or giving to any one save out of his good will; so in the matter that is nearest us, it is evident, that onely Grace can move him to Adopt Sons.

For, 1. Hath he not a Son that is eminently his own proper Son, being (as to his subsistence) begotten from Eternity, in a way to us inexpressible.

Rom. 8.
30.
Secundum
essentiam
divinitatis.
Secundum
personam
in a patre,
B. Jo. Prie-
deux.
* Job 38.
1.
αἰμάτωρ.

2. Hath he not many Sons by * Creation that never offended him, even Blessed Angels, those Morning-stars that retain their Original lustre.

3. Doth

3. Doth not the Spirit speak exprelly that his Adopted Sons are not Born,

1. Of Blood, or Bloods; they descend not, as Children do from Natural Parents.

John 1.
Nor are they, 2. Of the will of the flesh, or from such a Carnal Affection as was in many that desired others Sons might become theirs.

Thes. 5. 17.
Nor 3. Of the will of Man; that is such a rational will, as was that of some, who Adopted Youths that excell'd in Vertue.

I am aware, some by the will of the Flesh understand a mans own whilest in a fleshly or corrupt state; and by the will of man the wishes and endeavours of the most excellent men, be they Parents or Pastors.

However, those Negative Phrases are expounded, which exclude any thing that might move God to Adopt 'em, whether in themselves, or those they derived from.
It

It is clear in and from the positive expression that follows, they were Born of God.

That is, as by his Power, so from his good-will and pleasure : And this appears further from

The Third Proof : Which is from the consideration of the great Obstacles and Obstructions that lay in the way of their being brought into this good state. Are they not in themselves considered Children of *Belial*, that throw off God's Yoke, and so consequently Children of Hell? Do not the Justice, and together with it the Holiness of God, which have been highly offended by 'em, require satisfaction, that so they may be capable of God's special favour?

Size 100.
Fib. 2. 2.

So 26
Helle

Had not the Son of God been Sacrificed for, and his Spirit put within the Adopted, they had not been so. Now, are not the Son and the Spirit two great donatives and gifts of Grace?

The

The last Proof derives from the consideration of the estate in which Persons are Interested upon their being Adopted.

1. Is it not a Rich one? Are they not Rich in Faith, and towards God?

2. Is it not Honourable? Are they not already set in Heavenly places?

3. Is it not a state of Freedom? Are they not the Lord's Free-men? Freed from the Curse of the Law, and the full dominion of sin, &c. But in the future state, their Estate shall be greatest.

Is not their Inheritance above in the Heaven of Heavens? And is it not

1. Incorruptible? Stains attend, and Forfeitures fall on Earthly Inheritances; but the Heavenly one is most pure & sure.

2. Undeiled; like that Jewel to which the Word is thought to allude, which even in the fire keeps its light and lustre.

3. Un-

3. Unfading; carrying a resemblance of that fair Flower which the Word respects, that loseth not its colour and vertue. *ἀμείνοντος*
Leigh,
Crit. Sac.

4. Reserved for 'em: Angels had a place in Heaven, that are cast out; but Saints shall neither be kept nor cast out; their Rooms shall not be taken up; nor they taken out of 'em.

And this other Inheritance is with the Saints that are perfect, and so are the best Society of Creatures; and in light, so that no ones share shuts out or shortens another; but every one rejoyceth in others Portion.

Now, can it be thought that such an Inheritance can descend to such Persons from any lower or other Spring than Rich Grace?

And thus I am led from drawing the Bow of Doctrine, to direct (and let fly) the Arrow of Application. May the Lord carry it to Readers Hearts!

The first Use is for Information.

The first Branch is Naturally (or considered in their meer Naturals) none are the Children of God. Doth not the word Adoption speak this? They are taken into the number of his Sons and Daughters, that were not of (and in) it suitably to what was hinted, I will put some Questions.

1. Are we not all in and by our first Birth Children of Disobedience; * very Disobedient, or, as the Phrase impliyes, Principled with Disobedience? Is not sin in us as a Fountain that sends out impure Waters? as a Root of bitterness, that is too fruitful of the unfruitful works of Darknes, bearing Gall and Wormwood, as a Law that hath a force and command on us? As an Inhabitant that dwells with (yea in) us; as a weight that presseth us down, as a body that encompasseth us. Is it not present with us? Doth it

* Eph. 2. 2.
vide Po-
lun in lo-
cum.

Rom. 7. 21.
& 8. 2.

Heb. 12. 1.

it not easily beset us? Is it not for its inwardness and strength stiled the Spirit that lusteth? Would it not by its ill-will always act to its utmost, and carry us to the height of Provocations? Is not this the truth of our Case? And is it not more sad if we have less sense of it? *See Doctor Owen of Mortification.*

2. Are we not all by Nature Children of Wrath? Doth not the Law breath out fiery indignation upon us? Doth not wrath hang over us? *Gal. 3.10.*

If any say, Do we not read of *Jews* by Nature? And are not some Baptized soon after they are Born, and so have a Birth-privilege?

I Answer: The same Children, which are by Grace received and owned as related to *Abraham* and the second *Adam*, are in the mouth of Divine displeasure, as they derive from the first (and fallen) *Adam*. *Gal. 2.15.*

At mens conviction of this their Conversion usually enters : And the consideration of this raiseth the valuation of Grace : O that my Readers would give it their serious thoughts !

Heb. 12.
16.

The Second Branch is, Their Folly is extream (and evident to others) may it be so to themselves ! Who rest contented in a state of alienation from God ; they are not in the count of his Children, nor do they desire to have their Spirit. How is the Spiritual Birth-right despised ?

It may be, they say their Prayers, and in 'em say, *Our Father* ; but their Hearts go not on to desire his Name may be Hallowed, &c.

Know they, that they do in effect refuse that blessed Portion which his Children shall receive, and their missing it will be just.

For, 1. Had they not a capacity of being made God's Children ? Was not *Manasseh* so ?

2. Was

2. Was not the way wherein this Adoption may be attained made plain before 'em, to wit, *John* 1. receiving Christ into their Hearts ^{11, 12.} by Faith?

3. Of what avail will it be to 'em (as to Satisfaction and Salvation) though they stand in ^{*Rom.* 2. *last.*} other desirable relations, if they stand off from this? Will it profit 'em that the Church is their Mother, if God in Christ be not their Father?

4. What will a bare empty Title or Claim to this Father help 'em, if they be not set on answering their Relation, and filling up the Duties thereof?

The Third Branch is, They are blame-worthy, who hold fast (and hold forth) such Opinions as cast a cloud upon (and over) the clear shines of God the Fathers Grace, in Adopting Persons.

According to some, he onely gives Men power to make them-

felves the Sons of God, but leaves it wholly to the choice of their wills, not determining 'em to become so: And for Proof hereof they urge that Phrase in the Gospel, which saith, *He gave to*
John 1.12. some power to become the Sons of God.

But those words will not serve for that end.

As hath been hinted, the words that are near 'em, are far from countenancing those that affect the name of free-willers. And if we look to the words themselves,

1. They speak of Men being made the Sons of God; not of making themselves so.

Ignorant.

2. The word Translated Power points out Dignity, not Ability, conferred on 'em.

See Arrowsmith on this.

3. The speech runs concerning the vouchsafements of Grace to those that have believed, but appears not for a power in Men to believe without Heart-bowing Grace.

The

The Second Use is for Examination.

May a fair Tryal proceed in (and by) every one of us, whether this prime Priviledge of Adoption be conferred on us.

O that all that read the Rules or Marks to be presented, would lay their Hearts close to 'em, that they may better know their state!

And first of all, come such signs as signifie Persons are not Adopted.

The First is, Not knowing (nor desiring to know) the Father Adopting. Is not *shew us the Father*, ^{*Jer. 24.7.*} and *Father shew thy self to us*, the Language of God's genuine Children? How can you ^{*Job 21.4.*} say (or think) you are the Children of God, who are willingly the Children of the Night and Darknes? saying (in your Hearts) to God, Depart from us, we desire not the knowledge of thy ways.

The Second is, Not regarding (nor being concern'd) about this Heavenly Fathers Honour or Dishonour. It's said, the Dumb Son, when he saw his Father struck at with deadly Weapons, cryed mainly out, *O kill not Cræsus!* Holy men when they have heard unholy ones Curse, or Swear, have broken out into exclaiming, *Who is that that strikes our Father?* Blows have fallen upon Parent and Children and once. Could *Psal. 119. David* behold Transgressors with dry Eyes? Indeed his Eyes water'd more than ordinary; but if you instead of grieving for God's dishonour, do delight in what dishonours him, are you his dear Children?

*So Holy
Machin
& Brough-
ton, &c.*

*Psal. 119.
136.*

The Third is, Want of love to (and of a warm Heart for) those that are God's Children. Do not Spiritual Brethren as well as Natural ones love one another? Do *1 John 5. 1.* not they take pleasure in their Heavenly Fathers Image, in whom-
foever

soever they see it? I know, as two Boughs of the same Tree may strike at one another in a great Wind; so two sincere Christians may quarrel with one another under a great Temptation; ^{1 John 3.} yet a love to the Brother-hood is ^{14.} at the bottom of every gracious Heart, and on occasion it will shew it self. Haters and Persecutors of God's Servants for things that are good, are under an ill sign.

A Fourth is, Not taking pleasure in this highest Fathers special presence. Have they the spirits of Children that care not how far they are from good Fathers? Are they of God, that love not to be in Duties and Ordinances, ^{Psal. 42.} ^{1, 2.} where they may meet him, hearing of and speaking to him?

A Fifth is, Not inclining to obey this Fathers Commands. Are not good Sons for being obedient Servants to their Fathers in the Lord? not onely for saying,
We

Pfal. 119. *We go, Sir ; but for going indeed,*
 97. *when the word is Go? Do not*
God's Children love God's Laws?

A Sixth is, Not loving to think
of that which is called the Fa-
ther's House. Will not Children
think of Home? And do not
God's Children prize Heaven,
when they can less prove their
Title to it?

And now my Discourse (or
 Design) turns it self to those
 that are Adopted, but fear that
 is too good News to be true.

Know ye, and joy ye, you may
 be of God's Children.

1. Though you be under sharp
Unicum Rebukes and Chastisements of
sine corrup- your best Father. He had one
ione. Son without Corruption ; but he
Feu. 3. 17. hath none that are without Cor-
1 Pet. 1. rection. It may be (if need be,
 6. or because need is) you are in
Si ratio- heaviness, through manifold temp-
cinanti. tations. Was not *Job* broken
 with breach upon breach?

2. Though

2. Though you be sorely buffeted by your Fathers and your great Enemy. Had not *St. Paul* 2 cor. 12. a Thorn in the flesh, a Messenger of Satan to exercise him? Will not the Accuser of the Brethren be a disquieter of 'em; labouring to deprive 'em of the comfort of that Relation he could not deprive 'em of?

3. Though some of your Fathers Children have out-grown and out-gone you. There are 1 John 2. 12. Babes in the Lords House, Feet in his Mystical Body, and Lambs in his Flock. An *Abraham's* Faith is Of this see Mr. Venning's Remains. not found in all his Seed.

4. Though some of your Brethren do less esteem (and it may be too much censure and vex) you. Had not *Paul* and *Barnabas* in the first times, and *Chrysostom* and *Epiphanius* in the following times of the New Testament-Church their sharp contests? Some that have Piety are too much for a Party; and too little honour

honour good men that cannot in every thing see or say as they do.

Job 13.

15.

M. Barnes.

5. Though you be not taken down into your Father's Banqueting-House, as some of his Children are. He was one of a thousand that said, *Sustentation I have, but Spiritual suavity I taste not.* God may deny you Soul-ravishment, when he gives you Soul-rest; because he sees the Wine of strong Consolation cannot be born by your Heads.

Psalm 8.
4.

6. Though some of the suits which you prefer be not in your way and time answered. The Lord hath been (or at least seem'd) angry at the Prayers of his People. He may delay, when he doth not deny to hear you. He may give you what you want, though not what you wish.

I will (next) point at such Evidences, that if you have 'em, will prove you to be of the eldest (or strongest) Children that your Father hath on Earth.

To

The Riches of Grace.

61

To wit, 1. Seeing (clearly) your Title to the Heavenly Inheritance.

2. Longing greatly to enter into it.

3. Trusting God, and living contentedly, when many discouragements are before you.

4. Being exceeding thankful for home-reproofs.

5. Praying heartily for, as well as freely forgiving those that have highly offended you.

In the last place, I shall point at those signs which are found on all that are Adopted; and none but such.

I shall desire your right Answer to these Questions :

1. Have you the Spirit of Children in some good degree? And *Rom. 8. 15.*
are you desirous to have, and shew *Gal. 4. 4,*
the Spirit of his dearest Son? *5.*

Do you long to be more Spiritual Persons?

Are you for living on Spiritual Food? *1 Pet. 2. 2.*

Are

Phil. 3. 3.

Are your Hearts in and for
Spiritual Services?

Would you Spirituallize your
Civil Employments?

2. Is it the desire of your Souls,
that the Holy Spirit would be an
enlightner to you, guiding you as
to Truth and Duty? And a Re-
membrancer as to what you have
formerly heard, and a quickner
when heaviness and drowiness
seizeth on you?

Would you fain find him breath-
ing more in your Prayers, that
sin may be your weight, when
Confessions are not large; that
you may pant after Grace, when
fit words lye not so near you;
that you may praise God when
troubles are on you?

3. Do you aim at and endea-
vour after this frame, that you
may be patient under greater
measures of evil things than you
can desire to suffer; and content
with smaller measures of good
things than you have some wil-
lingness to enjoy?

Are

Are you for maintaining good thoughts of God, though he see meet to lash you, and good thoughts of your Portion of lower things, though you are tempted to think it too little for you?

If indeed these things be in you, and you desire they may abound in you: Have you not such dispositions as are proper to God's Children?

Do Hypocrites Hearts work in these ways, whatever gifts they may have? Is the Spirit of Grace in great request with 'em?

And though sundry that are sincere labour under many Imperfections, would they not fain carry themselves as becomes Children to their Heavenly Father? And are they not crying to him Power that ~~for~~ they may do so?

O that I was assured that all who will read these leaves would commune with their own Hearts, and be earnest with the Lord that he would make 'em his good Children!

The

The Third Use is of and for Exhortation.

The first Branch belongs to all my Readers.

Be you exhorted to keep your Hearts under a full persualion, that really God the Father confers on sundry the grace of Adoption.

*Dictamen
intellectus.*

Though I will not aver, that the Will will in this case follow the dictate of the Understanding; so that it will absolutely take the nearest way to the attainment of what is rightly judged to be a choice Priviledge.

Yet I doubt not the Lord usually comes to inflame mens hearts by the way of enlightning their Heads; and a settled serious musing that Adoption is to be had,

Tends, 1. To awaken the unconverted, and so to excite 'em. Can they be content out of their Love to sin (and slothfulness in Duty) to be barr'd out from such a Blessed Childs part as the Adopted shall have? Would they enter-

entertain second thoughts of this matter, they would think it high time (even the hour) for arising out of their sleep. *Rom. 13. 11. wga.*

2. This also conduceth to the good of Converts.

1. To quicken 'em in Service. *1 Pet. 1. 14.*
Should not Children be Obédient?

2. To quiet 'em under the Rod.
Have not Fathers a Right to use it?

The second branch bendeth towards those that are out of the relation of Children to God: Be they at unrest till they be brought into it.

Though this gift is purely from Graces hand, men ought to wait where it useth to bestow it.

I will (at present) send the concerned to School to the Prodigal, to learn of him. *Luke 15. 17.*

1. Enter they into a consultation with their own Hearts. Was not that the first good step that the Prodigal took, that whereby

F

he

he came unto (or into) himself?

*Relationes
sunt maxi-
me effica-
cie.*

May they consider how much the Lord hath wooed 'em! How in their not being won by and consenting to him, they have forsaken their own Mercy. Have they not taken his Name in vain, when they called him Father, and carried themselves no whit suitably? Did they ever feel the force that is in such a near Relation? Do not their Consciences see cause to chide 'em? And will they not as Worms gnaw and Prey on 'em to Eternity, if till the end of time they stand off?

2. Fall they on their knees, and in that posture may they feelingly confess their other sins, and particularly their refusing to come into the state of Adoption? Do they not deserve eternal wrath for it?

3. Be they afraid of resting (as many do) in the bare Name of God's Children, without that rare Spirit

Spirit that agrees to 'em? Shall not some be as the Children of *Amos 9. 7.* *Ethiopians* to him, that called themselves, and were by others counted his Children?

4. Present they Jesus Christ, and their souls (and suits) through him to the Father? May they in a self-judging pleading way beg that he would pour the spirit of Adoption on 'em. Tell they him what he knows; it is fair for them *Luke 15.* to be as his hired Servants: Yet seeing he is pleased to make many Monuments (as well as subjects) of Grace, they would gladly be so favoured.

May those I am dealing with well weigh,

That 1. As they (Naturally) *Eph. 2. 12.* are far from God, they are willing to continue so.

2. If they be not God's Children, they are Heirs of Hell.

3. There's yet room in God's *2 Cor. 6.* House and Heart for 'em. May *1, 2.* they come in now! delays are dangerous.

The Third Branch is for those that are called and are the Children of God. Be they stirred up to attend the work that is proper 'em?

*1 Pet. 1. 3,
&c.*

First, Bless they the Lord (particularly God the Father) that hath thus dignified and exalted 'em, and therein set forth his Rich Grace to 'em?

1. Are not many much greater in the World pass'd by, and not so honoured?

2. Were not they in their first Estate as cross-grain'd as any?

*1 Cor. 1.
26, 27.*

3. Hath not their state safety, and a foundation for solace in it?

Secondly, Wait they for good Evidences that they are in this state?

1. May they have an humbling sense, that when they first found Mercy, they were Fatherless.

Hoj. 14. 2.

2. May their study be to be more Fatherless! being givers according to their capacity; and for.

forgiver of the freest sort.

3. May they resolve to abide in the Duty of Children, though they should be cut short of the comfort of Children!

Being, 1. In an Holy Fear of offending their Father.

2. In a watchful, free, and vigorous Obedience to their Father.

3. In a believing expectation that his Fatherly Love will break out ;

In pitying 'em when under pressures.

In providing for 'em when in wants.

In protecting 'em when endangered.

In counselling 'em when in doubts.

In hearing 'em when they cry.

In whipping 'em to prevent their being lost.

In securing their Inheritance to 'em.

In these good ways it may well be hoped that the Holy Spirit will witness to (and with) their Spirits, that they are good Children: Through light from him they may read their Evidences.

Rom. 8. 16.

May he bless this part of my poor Labours.

An Eighth Instance
 OF THE
RICHES
 OF
GRACE:

TO WIT,
*God the Father's Sancti-
 fying Persons.*

I Cor. I. 30.

*Who of God is made unto us Sancti-
 fication.*

EVEN then when Ministers
 forbid Persons to glory in
 themselves, they are to bid 'em
 glory in the Lord; when the
 F 4 haugh-

haughtiness of Man is takendown,
the Lord is to be exalted.

1 Cor. I.
26.

The Apostle having given the Christians at *Corinth* to understand, that the Election of Grace useth not to run among persons (and things) that are at the upper end of the World, though some of an higher Rank are the subjects of it; in order to the encouraging of those of 'em, that were outwardly mean (and low) he shews that what they wanted as to Worldly advantages, was abundantly supplied in those of the best sort. As the River of Paradise became (or broke out) into four Heads; so the River of Grace that makes glad the City of God, sends forth four most pleasant Streams. Christ the Son of God is by his Father made to true Believers Wisdom, and Righteousness, and Sanctification, and Redemption. At the third of these we are for a while to lye: May our Souls taste the sweetness of

of it, whilst we handle this Doctrine!

From God the Father's Free Grace flows the Blessing of Sanctification.

That is the Fountain from which as the Mediation of Christ is the great Chancel through which it issues.

For a description of Sanctification, I do (as for other descriptions I did) send Persons to the Catechism, with agreeable whereunto I present sundry Positions.

The first is, Sanctification is the work of God. Can any one make men Holy save he that made 'em? *Can the Ethiopian change his skin, or the Leopard his spots?* Can the thing be done save by him that can do all things? 1 Thes. 5. 23.

The Second is, Sanctification is from the Grace of God. Is not this work styled the work of Grace, yea, Grace it self? What save his Grace could move God to wash those that are unclean clean? 2 Pet. 3. 1st.

clean? On this we are to touch again.

The Third is, In (or on) the Sanctified, the hand and grace of God passeth in a renewing way. Do not old things pass away? Are they not Reformed and Transformed? Is there not a change in (though not of) their Natural Powers? Though their faculties are the same, their qualities are altered for the better; they are partakers of * a Divine Nature.

* So Doctor
Fowler.

2 Pet. 1. 4.

2 Cor. 5.

17.

*Primum
vivens.*

The Fourth is, This change reacheth (and runs through) the whole Man. Though it have its beginning in the inner Man (the Heart being the first thing that lives Spiritually.) Are not all things (even the Members of the Body) in a sort made new, made to serve to new uses and ends?

The Fifth is, The Sanctified are for dying to sin. They have not onely the suppressing of its outward Acts, but the crucify-
ing

ing of its Affections and Lusts in desire and designs. They would Mortifie the deeds of this Body *Gal. 5. 24.* in those Lusts which are the causes of 'em; and they strike no little at those sins that have had most love, and so most liveliness.

The Sixth is, The Sanctified are for living to Righteousness. They live to God, and the ends for which he gives 'em Life: They *Gal. 2. 19.* would have both Tables of his Law written on their Hearts, and read in their Lives.

I add, If we take Sanctification as distinct from Regeneration, it denotes a progress and growth in the good Principle therein wrought. If we distinguish it from Obedience, it denotes that inward work which is therein expressed, even outwardly as there is occasion.

And now to prove (what hath been pointed at, and is the main Point) that Sanctification is an effect

effect of Free Grace, the Grace of God the Father eminently, though not onely :

I offer what comes next.

*2 Tim. 1.
9.*

1. Was it not Grace (his Grace) that moved him to design the Sanctifying of Persons? Do not his purpose and grace go together in Scripture? Was he not moved thereunto from himself, and not from any thing without himself? Are not his determinations free ones?

*Acts 3.
latter end.*

2. Was it not from Grace (even his Grace) that his Son was sent from Heaven to purchase for and give to Men this Blessing of turning 'em from their iniquities unto him and his ways? Do we not

Heb. 10.

read that by his will (or good will) we are sanctified through the offering of the Body of Christ?

*John 14.
16.*

3. Is not the Sanctifying Spirit the Fathers free gift?

My Text leads me to enlarge on the second (or middle one) of the

the three Heads last named.

In that the Lord Jesus is made unto us Sanctification by the Father; it leaves no room for doubting that it is of his Grace: What comes through this Blessed hand, favours sweetly of Grace. Is not he the Son of his Fathers Love and Grace?

There was Rich Grace, 1. In motioning to him his Mediating on behalf of the graceless.

2. In Commissioning him thereunto, upon his complying with the motion.

3. In strengthening his Humane Nature to go through what he consented to.

And this will be made more manifest upon our considering how Christ is the Sanctification of Christians.

Which he is, 1. By the Merit of his Passion, or through his satisfactory suffering. Did not Water together with Blood issue out of his side? And doth he not come

Eph. 1. 3.

Col. 1. 13.

† ἀγαπᾷ.

Isa. 53. 10.

Merito

Passionis.

1 John 5. come by Water to Sanctifie, as
6. well as Blood to Justifie? Did he
John 17. not Sanctifie himself in a way of
19. Offering, that he might Sanctifie
See Mr. us in a way of Purifying?
Newton.

*Beneficio
Intercessio-
nis.*

2. Is not our Sanctification by
and from the vertue of his Inter-
cession? Doth not he that hath
purchased for, pray down on us
John 17. the Spirit of Holiness? Doth he
9. not so Pray for his own, as he
doth not for the World? In that
Copy which we have (under his
Hand, or from his Mouth) of his
Intercession, is not this one Re-
quest, *Sanctifie them through thy
Truth?*

*Efficacia
Operationis*

3. Are we not Sanctified by
the Power and Efficacy of his
Operation? Doth not this Head
communicate influences of a Pur-
ging Nature to his Members?
Doth not he by his Spirit enliven
those that are of his Mystical
Body? Do not we receive the
Spirit in measure from him, that
received him out of such mea-
sure?
Is

Is not Free Grace shewed in thus making Christ to be our Sanctification?

I will point at two other particulars.

1. Great Divines say, that Christ is made to Christians Sanctification by way of Imputation. His Holiness, which is perfect, is accepted on behalf of them whose Holiness during this state is imperfect. Doth not Christ's Spouse shine in and with the Rays which he sheds on her? Is she not in a sort endowed with his Rich Estate? Are not Believers compleat in him?

*Radii
monti.*

col. 2. 10.

11.

2. Is not Christ made Sanctification to Christians by way of Samplar and Patern? Is not true Holiness in them a Conformity as to the Law so to the Son of God? Should not the same Mind (and Affection) be in them which was in Christ Jesus? Do not they of his fulness receive Grace for Grace, Grace that carries a resemblance of his Grace?

Exemplariter

So Mr.

Strong

John 1. 16.

Now

Now, that Holiness is in these ways conveyed from and through Christ, is as from the Will, so from the Grace of the Father.

It is time for us to come to some Application.

Which shall be first by way of Information.

The first branch whereof is, Well may the Grace of God the Father have Riches (yea, exceeding Riches) attributed to it, seeing Sanctification is one of the issues of it; which will more appear, if the Necessity and Excellency of it be weighed.

1. Is there not as to us a great Necessity of Sanctification?

It is necessary, 1. By way of Precept or Divine Command: Hath not God said to us in both Testaments, *Be ye Holy*? Should not God's Commands be turned into doing, not disputing?

2. By way of means or method. Is not Heaven the most Holy place, the Holy of Holies? Can the unholy

1 Pet. 1.

15.

Lev. 19.2.

In usum in
usum.

The Riches of Grace.

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unholy come there? Can God be seen in a blessed-making way without Sanctity? Shall those that are as Dogs (and Swine) enter the Palace of the great King?

Heb. 12.
14.

3. By way of Preparation or Fitness. As Heaven cannot be attained, so it cannot be enjoyed save by the Sanctified. Is there any thing there that will suit and solace an unsanctified Person? Could he delight or desire to stay there, if he might be admitted thither? Is he meet for the Inheritance that is in Light, who loves Darknes and the ways thereof? What agreement hath Light and Darknes?

Col. 1. 13.
See the
causes of
decay, &c.

4. By way of Evidence; without Sanctification we cannot clear up,

1. Our Election. Are not Persons chosen, that they may be Holy?

2. Our special Redemption. Eph. 1. 4.
Did not Christ Purchase to himself

G

self

Tit. 2. 14. self a peculiar People, Zealous of good works?

3. Of Justification. Do not these two Phrases go hand in hand, *Ye are Justified, Ye are Sanctified*? Water and Blood meet.

1 Cor. 5.
11.

4. Of Adoption. Are not the Sons of the Saints of God? Have they the Relation that have not the Disposition of Children?

The Excellency of Sanctification is now before us.

And 1. Doth not Sanctification new mould the Soul, and in a sort restore it to its self? Doth it not set its powers and faculties right, and fit 'em for proper use and end, and by consequence honour? Do not Men that bethink themselves (and turn into their Hearts, and from their own ways) most shew themselves Men? Is not sin the Souls Disease? And doth it not disorder and deface it, taking away as its strength, so its beauty? Whereas Holiness is the Souls Health and Glory; and the

Rom. 12. 2.

1 Kings 8.
47.

the Sanctified are more Men than others.

2. Doth not Sanctification render Men in their measure like unto God? Do they not by Faith so behold his Glory, as to be metamorphosed, or changed into the same Image, from Glory to Glory? And what doth so dignifie the Creature as Conformity to the Creator?

3. Is not Sanctification the entrance Porch and beginning of Glory? Is it not in the Scripture last quoted (and not in that only) styled Glory? Was it not rightly said, *That Sanctifying Grace is glory began, as glory is such Grace compleated?* Is not Grace glory in the seed, as glory is Grace in the fruit? Is not Grace glory in its Infancy, as glory is Grace in its Maturity? Is it not truly (as well as usually) said, That Nature is at a further distance from Grace than Grace is from Glory? Nature and Grace differing in kind, *Specie.*

2 cor. 3.
18.

So Mr.
Holden.

*Gal. 3.
Rom. 14.
17.*

whereas Grace and glory differ onely in degree. Doth not the Kingdom of God in part consist in this Righteousness?

The second Branch is, In vain do they pretend to a special share in the Free Grace of God the Father, or in Christ, the grand gift thereof, who rest contentedly among the unsanctified. Is she the Spouse of Christ that is willing to have on her filthy Garments, or to want changes of Raiment, wherewith he adorns her? Or can they say they are Sanctified in truth, whose desire is not to be Sanctified to a further degree? But I shall desire to speak more home to Persons, in

The Second Use, which is for Examination.

And are we able to say (and prove) that Free Grace hath made the Lord Jesus Sanctification to us?

And first, when we are trying, take we heed of using a Reed or
Mea-

Measure that is too short. Many set the Standard too low.

Know we, 1. Persons may be Civilized, that are not Sanctified. Grace may restrain those that are not renewed by it. Some among the Heathen had a great Name for Justice and Bounty, and did take some sort of Religion to Heart. The Room may be swept and garnished, that is not cleansed or furnished. It would grieve one (said one that excelled) to see Men of sweet Natures * ungracious; to see such (as the Emperour was) that was the Delight of Men, unacquainted with the great things of God. Alas! are not many of these Civilians unseen into the Corruption of their Natures, and so self-justitaries, living on their own stock, and not on Christ?

Luke 18.
11.

* Delicia
generis hu-
mani.

Mr. Fir-
min gives

a small
influence as
to this.

2. Many have Orthodoxy or soundness in the Faith (or Doctrine) of Christ, that want sanctity and sincere love to Christ.

*Rom. 2.
20, &c.*

Sundry have a form of Knowledge, that want the power of Godliness. They may digest great points of Divinity in their Studies, that are not rul'd by 'em.

Gal. 6. 12. 3. Many as to Profession make a fair shew in the Flesh (and Face) that are not for Worshipping God in the Spirit, and Praising him with their whole Hearts. Pictures may represent all the outward parts of Men; and Hypocrites do the externals of Religion, but a Soul and Life within is wanting.

*Deest ali-
quid intus.*

4. Men may have desirable Gifts, that have not sanctifying Grace. But I pass this, having pointed at it, in what refers to effectual Calling.

And lest weak Christians, when trying, should set the Standard too high, I present some Positions.

1. They may have received sanctifying Grace, who are not freed from all remains of sin. The Spirit

Spirit may be where the Flesh is, and is lusting against it. Being *Gal. 5. 17.* Sanctified falls short of being Glorified.

2. They may be Sanctified, that are not (as some others) solaced. Children of Light may walk in Darkness: God's Law *Isa. 50. 10.* may be written in their Hearts, that cannot at present so well read it, as to take in much Comfort. It's a good sign of Sanctification, when Persons are for following on to know the Lord, and keeping on in a course of *Job 13. 15.* seriousness, though his comforting 'em doth not answer their desires.

3. They may be Sanctified that are often and sorely set at by Satan. The Ship may be well *2 Cor. 12. 7.* fraught, at which the Pirate makes *Cantab. various.* with all his might: Were it empty, it were more likely to escape his violence. At which of the Saints doth not the Lion roar?

4. They may be Sanctified that do not at all times equally shew forth the vertues of sanctifying Grace. As sound Bodies, so sanctified Souls are subject to decays and declinings. The Waters of the Sanctuary may have ebbings.

Bishop
Usher.

What I find from one of the greatest and best of Hands, "That
"sanctification is no less than for
"a Man to be brought to an en-
"tire resignation of his will to
"the will of God; and to live
"in the continual offering up of
"his soul in the flames of Love,
"as a whole Burnt-offering to
"Christ.

I conceive he meant the former Branch concerning what is wrought in the soul, as to its habitual frame and resolution: And the later concerning such heights and raptures (as he and some of the highest form among Christians) experienced. I would kiss that Man's Feet, that could assure me, his Heart did in every point of

of time, and practice of duty, reach so far.

Do not I find sad complaints made by those that were of the Excellent? And it is thought that when one of the Ancients at large gives a curious Draught (or Description) of the *Groffick*, that is, of the true Christian under that Name, he intended to shew what such a one should be: But who is so?

See the Life of Mr. Blackerby and that of Mr. Stockton, &c. Clem. Alex. See Mr. Hamner of Anti-quity.

At last, I will set the standard as even as I can, and briefly pose my Readers.

And 1. Are your Heads sanctified? It's clear Spiritual renew-
ing is seated in the spirit of the Mind, or in the Soul as to its apprehending faculty; and as to many, the first great defect is, A clear Light was never set up in 'em. Doth the sight you have of Sins Odiousness, Christ's Preciousness, and the Beauties of Holiness abide with you? Do you see the Image of God's Wisdom, Power,

Rom. 12.2.

Power, and Goodness pourtrayed and drawn on the Holy Scriptures? Do you see such Excellency in the Christian Religion, ^{1 Thes. 2.} that on that account you embrace ^{13.} it? Do you eye God in his Word, that you may receive it as such? Are you for musing on the things of God, especially the great things of his Law, and glorious things of his Gospel?

2. Are your Affections sanctified? As colour appears in Mens Faces, so doth sanctification in their Affections. These do more *Non tam mores, quam amo-* than Actions shew men to be more than men.

More particularly I ask you, ~~Mo~~th Grace help you in the Government of those Affections that are less governable?

Do you watch against Anger, lest it transport you to speeches that are indecent?

Are you for turning your sorrow into that Chancel which will turn it to the best account?

2. Are

The Riches of Grace.

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2. Are you for setting your guarding and disliking Affections ^{1 Thes. 5. 22.} (such as fear and hatred) against sin, so that you abstain from appearances and occasions of Evil?

3. Are you for being publicly affected and spirited? inwardly concerning your selves in the joys and sorrows of *Zion*?

4. Are you desirous to cherish and increase *holy* Affections? Would you fain find your love more moving towards the Lord in desires, and resting in him by delight? Would you cleave closer to, and glory highlyer in him, and more resemble, please, and honour him?

Would you with more desire desire spirituals and eternals? Would you gladly feel your hope more lively and purifying? Would you more experience what *So Doctor* *real* (or a well-temper'd heat of *Arrow-* *Smith in a* *Sermon.* the) Affections is?

Would you have your Affections to break out in sensible and sensitive

sensitive expressions, so that your sorrow for sin might be seen in your weeping Eyes, and your love to God be felt in Holy Raptures?

And if this be less attained, Are you (as to the rational part and exercise of your Affections) most for God and against sin, so that you highly value his favour, and dislike its offers?

Would not the weaker sort of sincere Christians have their Affections more at and in God's service? Have they not them to answer, and not onely their Consciences to silence, when they go upon Duty?

And is it the way of Hypocrites to keep their Affections diligently, and to mix 'em so, as to rejoyce with trembling, and to joyn Zeal with Moderation?

Some may say, Are not the Affections of unsound Professors in many cases much moved? Did not *Judas* sorrow? and *Felix* tremble?

tremble? and *Herod* joy? and *John* shew zeal?

Answ. The Instances being Scriptural, are not to be denyed; and our own Observation may furnish us with the like.

This is evident,

The Eye of Reason well opened may in sundry cases affect the Heart; and much more may an awakened Conscience on one hand, and a Sermon of Free Grace on the other, work on Mens spirits.

*See on this
Rouling
Fenner.*

But the Affections of the unsound are rather sensitive than rational, sudden than settled, forced than free, temporary than abiding, carnal than spiritual. To be sure, there is not in 'em such a combination and conjunction as that that was even now pointed at: They are not patient under sufferings without forbearance of sin; they do not joy in Holy fear and confidence.

*Of this
Mr. Cotton speaks
on 1 Feb.*

And

And whatsoever they pretend to, God is not highest in their Love, nor is there in 'em an hatred of every false way.

It may further be said, Are not good Affections in good Persons subject to dyings and decays?

I Answer, Alas! it's felt they are so; yet there is not always such a decay of Affections for God or against sin in drooping Christians as they imagine.

There may not be some such Natural expressions of Godly sorrow ready in Aged Christians, as there were in 'em when they were younger; and yet their Affections may be more pure, solid, and strong than they were before.

*See Mr.
Love of
degrees of
Grace.*

And we cannot expect that real Affections for God should be equally exercised at all times, seeing the Holy Spirit, the first mover of (and in) 'em, doth not at all times equally influence 'em; and if he breath less in, the sanctified can less breath out.

O that they may more breath after him and his influences!

The Third Use is of and for Exhortation.

The first branch respecteth the unsanctified.

Be they excited to wait on God in his way, that he would magnifie his Grace towards 'em in their Sanctification.

To them the first Direction is, Be they willing to see that Sanctification hath not reach'd their Hearts?

Are they Sanctified, 1. That lye, wallow, and delight in the ways of sensuality?

2. That are (if not the First-born) the Children of Pride, Wrath, and Malice?

3. That are (even on God's day) with pleasure Rooting in the Earth.

4. That love not to wait at the Posts of Wisdom's Gates.

5. That are not for Sanctifying the Lord in their Hearts, when approaching to him.

6. That

6. That are not for watching over their Hearts, Tongues, Ears, and Hands, &c.

7. That have not the Death of Sin and Life of Righteousness in their design.

How can such Persons count themselves among the Sanctified?

The Second Direction. Study they the misery of an un sanctified estate, whilst Self sits uppermost, and hath the respect which God should have, and that with allowance.

1. Are not all their enjoyments un sanctified? Are not their Tables, Beds, Fields, and Shops a snare to 'em? Is not a Curse on their All, even their Blessings?

*Dem. 23.
Mat. 2.
1, 3.*

*Mr. T.
Whyte.
So Brother
Newcome
in the Sin-
ners Hop.*

2. Are not all Creatures rightly said to be Enemies to 'em, as it were envying 'em the help they afford 'em? So that God causeth (as some gloss on it) forceth the Sun to shine, and Rain to fall on 'em: Would they not readily take a Commission to make an end of 'em?

3. Do

3. Do not their doings tend to their undoing, whilst they bless themselves in 'em, and say, They shall have Peace, though they want Grace?

3. Will not their Sufferings be as the Porch of Hell to 'em? As they are judged of the Lord, shall they not be condemned with the world?

4. May not Death (as the King of Terrors) be at their Doors? If they dye as they live, will not their vain hope be turned into the blackest despair? Will not their flashy joy issue in everlasting sorrow? Can they escape or endure wrath? May they never make tryal thereof!

*Job 18.
14.*

*Isa. 50.
last.*

The Third Direction. Rest they not till they find a kindly and deep work of Humiliation on (and in) 'em. May their Hearts wish that their Heads were as waters! Is there not a cause?

Man was invested with Holiness, he divested himself of it;
H there

Rom. 5. 12. there is a Spring of unholiness in him. This matter of Mourning is common to them with others.

And hath not their actual offending been accented and aggravated beyond ordinary? Being after Calls, and against much Light and Love, against the strivings both of God's Spirit and their own.

Hath not unholiness cleaved to their holy things? Hath not their Silver been mixed with dross? And their very Praying favour'd of the Vessel, and had a tincture of the Corruption of their Hearts in it?

Shall not these things among others be taken up (and written) for a Lamentation?

The Fourth Direction. Despair they of sanctifying themselves, though there are found these Exhortations, *Wash you, make you clean.*

Isa. 1. 16.
Ezek. 18.
31.

These set forth God's Authority and Man's Duty, and are used
as

as means through which Grace is given, and drive Men to beg it; but they are not measures of mans strength, nor do they speak a natural power to spiritual good in 'em.

Men are to use endeavours, and to desire that God would give efficacy. They are to lye at the Pool and wait, that God would put 'em in, and wash 'em.

The Fifth Direction. They are to rejoyce that though they have not a power to cleanse themselves, they are under a possibility of being cleansed. Graces Arms *Ezek. 36. 25, 26.* are long, and withall open, and no Heart of stone is too hard for it to work on.

The Sixth Direction. They are to go immediately to Christ, and through him as Mediator for the sanctifying spirit. His Soul was made an Offering that he *Isa. 53. 10.* might see (and enjoy) an Holy Seed. May they be earnest with the Father, that they may be of
H 2 that

that Seed ! Plead they before him their great want, and the desire of supply he hath wrought in 'em, and the Praise that will redound to his great Name. O that they were importunate !

isa. 40.

1:st.

Mal. 4. 2.

The later branch of the Exhortation is to the truly Sanctified, long they that they may be more thoroughly so.

First, That all Graces may be and grow in their Hearts.

Particularly, 1. The Mother-Grace of Faith. 2. The Rooting Grace of Humility. 3. The Liberal Grace of Love. 4. The Supporting Grace of Hope. 5. The Enlarging Grace of Joy. 6. The Balasting Grace of Fear. 7. The Quieting Grace of Contentment (that is, that causeth it.)

1 Pet. 1.

14.

Secondly, Long they that Holiness may be more exercised in their Lives ; in Closet, House, and Temple ; in Travels and Trades, yea in all manner of Conversation. The more they are Sanctified,

Sanctified, 1. the more God will be Glorified, 2. the greater Glory will fall to their share.

The last Use is for Consolation. May they that have Holiness take comfort: Is it not their Portion and Peculiar? Light is sown for (if not reaped by) the Righteous.

He that is their Sanctification *Psal. 97.* is their Righteousness, and will be ^{11.} their Redemption. He will free 'em from evil, and put 'em into the fullest fruition of that good that is satisfying, and will be everlasting. His Angels shall keep 'em in the way, and carry 'em to Glory at their End.

The Ninth Instance
 OF THE
 RICHES
 OF
 GRACE:

TO WIT,
*God the Father's Com-
 fortors Persons.*

2 Thes. 2. 16.

*And given us everlasting Consola-
 tion through Grace.*

* See Holy
 Herbert's
 Priest to
 his Temple.

IS there not a meetness that Mi-
 nisters in their Preaching
 should sometimes intermix * Ex-
 hortations to Men, with Suppli-
 cations

cations to God? Did not Blessed *Paul* that hath long been thought an excellent Example to (and for) 'em, lead in this good way of Preaching (in part) Prayer-wise? Should not they that are Teachers thoroughly learn (and bear in mind) that God onely teacheth their Hearts to Profit? *Iſa. 48. 17.*

As we in the Text and Context find *St. Paul* at his Prayers, ſo we will firſt note the Perſons Prayed to, to wit, more than one of the Perſons in the God-head, our Lord Jeſus Chriſt, who is God, and God the Father.

Here the Lord Jeſus, the Second Perſon in the Trinity, is placed before the Father, who yet in order is the Firſt Perſon. And hence one of the Ancients takes up thoſe who argued againſt the Deity of Chriſt, becauſe in the form uſed in Baptiſm, the Father is named before him; and is not the Proof (here found) that Chriſt is very God, very ſtrong?

*Chryſoſtom ad locum. Ubi ſunt qui Chriſtum in-
minuunt,
&c.*

Is he not mentioned as, 1. The Object of Prayer. And 2. The Fountain of Grace? And who can be so that is not God?

The Second thing we shall observe, is the matter of the Prayer, or things Prayed for:

To wit, 1. Comfort; and that such as will reach and rest in the Heart.

2. Establishment in Holiness.

* *Omnia
officia com-
prehendit.*

* Peace and Power are a lovely Couple.

*Ad impe-
trandi fi-
duciam
spectat.
Calvin.*

The Third Observable is, the great ground on which was Built the good Man's Confidence, that he should prevail in and by his Prayers; that is, the love (and free grace) of God; which did break forth, 1. In the best Consolation. 2. In the hope of the Glorification of the believing *Thessalonians*.

The present Point or Doctrine is, The free rich Grace of God the Father doth shew it self in the Consolations he gives to his People. It

It cannot well be doubted, that the Grace we here read of hath relation to the Consolation as well as to the good hope that stands near it: Both are free gifts.

*Concessio
et omnis.*

The Comforter is given, as through the Son, so from (and by) the Father; and surely then his Comforts are so. As God the Father is the God of all Comfort his Grace moves him to be so. And of this there are several Demonstrations.

*John 14.
16.*

*2 Cor. 1.
3, 4.*

The first whereof is drawn from the very Nature of Comfort.

1. Comfort is the stay, staff, support, and uphold of a Person, of his Heart especially. Doth not the Word favour this saying, whilst it carries in its Notion strength of (or to) the Heart? And do we not in the Context read of the Heart as the seat and subject of Comfort, in the Prayer put up by the Apostle, when the Lord said, *He would speak comfortably*

*Conforta-
ri, est cor
fortari.
2 Thes. 2.
17.
παραρ-
θουν.*

Hof. 2. 14.
Al Cor.

fortably to his Church; some read it, speak to her Heart. Is not this Wine generous? Is not this Cordial reviving?

2. Comfort (as far as it goes)
2 cor. 7. 6. carries the Heart above weights

In contri-
tum, seu
cor tritum.

Psal. 94.
19.

(and pressures) that have lyen on it. The state out of which the Comforted come is not seldom a troubled state. This Oyl is poured into broken Vessels, or Spirits. They who are come to it have gone away by the weeping-crofs. Hear a Man of Experience telling you, that amidst his troublesome thoughts, and many of 'em, God's Comforts delighted his Soul. This Sun-shine is in and after Winter: This Tree of Life sweetens Waters of *Marah*. Are not the Consolations of Martyrs noted as eminent? Have not their Joys been seen by the light of consuming Flames? Now, what hand short of that Free Grace can reach mens hearts, and that in their deep distresses?
The

The Second Demonstration is fetch'd from the nearest and most immediate Spring of Comfort, to wit, the Holy Ghost. Did not the Father and the Son send Comfort by the Spirits hand? He, he (in a way of eminency) is styled the Comforter. Joy is not onely a Fruit of the Spirit, but one of the first-fruits thereof.

John 14.
16.
& 16.7, 8.
ὁ πνεῦς ἀληθ-
νός.
Gal. 5.22.

Now, it is clear as the day, the Spirit is a most free Agent; he is the Wind that blows when (and where) he listeth. And as he proceeds from the Father to carry on his Childrens Comfort, so he proceeds from his Grace. It is expressly said, *He is given*.

John 14.
16.
δωσται.

The Third Demonstration is from the way and manner wherein Comfort is (ordinarily) convey'd and deriv'd from the highest spring of it.

1. Is not Comfort the Child and Fruit of the Promise or Promises of God? Have not the thou-

thousands of *Israel* found these Breasts Breasts of Consolation? Doth not God create the fruit of the lips, *Peace, Peace*? Is not the Manna of Joy taken out of the Ark of the Covenant? Did not *David* feel that this was his Comfort in his Affliction? God's Word (his word of Promise) quickned him.

2. Comfort comes as a return of Prayers. Is not this Blessed boon received from the King of Heaven's Hand, by those that are on their knees? One that was well vers'd in these matters, was resolv'd in that posture to hear and hearken what God the Lord said to him, for he well knew he was used to speak Peace to his Praying People.

Now, to the considerate it is easily made out, that Promises are Wombs of Mercy, and * Patients of Grace; and as for Prayers, they who are best at 'em, understand, that Grace, Free Grace
and

* So Doctor
Spurrow.

and Mercy is the best Plea they *Psal. 51. 1.* can stand on.

And so comes the Fourth Demonstration, That the hand of Grace is in the dispensing of Comfort, will be more made out when the excellency of it is further manifested.

1. Is not Comfort one of those favours which are more immediate? Is it not a stream closely united to the Fountain of Life? *1st. 5. 1. 12.* Is it not claimed by God as one of his Prerogatives? as a flower of the Crown, to give Comfort? Is it not an act of Supremacy, and Omnipotency? Are not the prints of his hand on it? Now, what should move him to make such impressions save his Grace? *Is even 1. is an Eff. 2euzis, 1st. 5. 1. 12.*

2. Is not Consolation one prime part of the Kingdom of Heaven? *1st. 5. 1. 12.* It consisteth not in such low things as Meats or Drinks, but as in Righteousness, so in Peace and Joy in the Holy Ghost. As in Heaven there are whole Rivers of

of the purest Pleasures; so in the Comforted Soul on Earth, there flow some streams thereof; and so Comfort is as the Suburbs of the City of God: And are not these beginnings of Heaven issues of Grace?

See Mr.
Bridges
on my Text.

1 Cor. 2.
12.

3. Is not Comfort fitly compared to that clear Light, by the means whereof the writing of God on Man's Heart may be better read? Are not the Graces of God best discovered (and discerned) through these shines? When the Soul is in the dark, the good which is in it may not appear. Who can read Evidences without Light? When Persons know the things that are freely given 'em of God, they are greatly beholden to the Comforting Spirit; and have we not prov'd him to be the Spirit of Grace?

4. Is not Comfort, when it shews it self in the way and walk of the Pious, an honour to their Holy Profession; yea, and an allure-

allurement to others to joyn themselves to 'em? Doth not this best kind of Musick draw Company to it? They bring up a good Report of the good Land, and are as Blessed, so Blessings, who walk in the light of God's countenance? When the Churches had together with the fear of God the Comfort of the Holy Ghost, they were both edified and multiplied.

See the excellent Dr. Tuckney on Acts 9.

31.

Psal. 89.

15.

The last Demonstration is derived from the consideration of those who are the subjects (and receivers) of Comfort; were it not from Grace? How is it that some troubled ones are Comforted, when others never are so? How is it that some of God's Children receive it sooner and fuller than others? How is it that on one is the Garment of Praise, when on others abides the spirit of Heaviness? That he is taken into the Banquetting-house, when others are scarce admitted to peep into it? How is it, that *Jacob's* God

Peter was comforted, but Spira was not.

John 9. 5.

God seems sometimes to do as *Jacob* did? who in Blessing his Grand-sons cross'd his Hands, lying the right on the Head of the younger. Are not some Ancient Christians kept longer under down-castings, when later Converts meet with liftings up?

They whose Lot falls among Mourners, have no cause to murmur; a cause for their Mourning is within themselves: but those that fare better, that drink Wine well refined, when others are thirsty, should not be silent, but praise the God of Grace.

If it be said, some Christians are more meet for Comfort. I say, they are made so, not Born so; and Graces hand is in it.

True it is, in order to being comforted,

1. Persons are humbled, sorrowing in Tears before they reap in Joy.

And 2. They are cleansed; Purity fore-runs Peace. Filth and

The Riches of Grace.

113

and not onely guilt is taken away, *Rom. 14.*
that anguish may be so. 17.

3. They have some considerable Victories. To him that is in the way of overcoming, is the Promise of hidden Manna made. Yet this hinders not Comfort's being from Rich Grace, seeing Humility, Purity, and Victory are all from it. Is it not double Grace to give prepared Hearts and joy into 'em? *Rev. 2. 7.*
υικτωρι.

And so the first Inference is, They who know from Experience what it is to be comforted, should be great Admirers of Free Grace. Are they not great Debtors to it? They have before been shewed, that they are; and the more they give glory to Grace, the more hopes there are they should walk in the shine, and not in the shade, and that their Light should be more lasting.

The Second Inference is, They that are most Comforted, and can say (as the Martyr did) *He is*
I *come!*

114 *The Riches of Grace.*

come! He is come! with chearing, should walk humbly and thankfully.

1. Should not Humility be
 1 Pet. 5. 5. their daily Cloathing? What
 have they that they have not re-
 1 Cor. 4. 7. ceived freely? Are Comforts the
 improvements of Nature? Are
 they not the vouchsafements of
 Grace? The higher they are as
 to their advancement from God,
 the lower they should be as to the
 abasement of themselves. Do
 not the Boughs that are laden
 with Fruit bend towards the
 ground? Who made them to dis-
 fer? They will not offer to say,
 they themselves did. If they
 2 Tim. 3. 6. stroak themselves because their
 Mountain stands strong, may not
 the next News be, that God hides
 his Face, and they are troubled?
 Will God endure to see Comfort
 made fuel for Pride?

2. Should not their Hearts be
 raised in thankfulness? Should not
 their Tongues be singing? Should
 not

not Comfort that riseth from
 Cod's grace be returned to his
 glory? Should not they who have
 in 'em the Oyl of gladness, have
 on 'em the Garment of Praise?
 When they have the sweet, should
 not God have the honour of their
 chearfulness? Are not Mercies ^{2 Cor. 1. 3.}
 most likely to be lasting that are ^{4.}
 worn with most gratefulness? Is ^{Decursus}
 not Thankfulness the ready road ^{gratie, re-}
 to thriving? They who having ^{cursus gra-}
 gone down to the deeps, have ^{tiarum.}
 seen the Wonders of Heart-chear-
 ing Grace, should cry out, O that
 Men would praise the Lord for his
 goodness! Songs of Thanksgi- ^{Psal. 107.}
 ving become those that with joy ^{Isa. 12. 3.}
 draw the Water of Life.

The Third Inference is, It is no
 wonder they are unacquainted
 with Comfort, and have none
 worth having, with whom the
 Grace of God (and its blessed
 workings in his peculiar ones) is
 at an undervalue. Do not Grace
 and Peace go hand in hand? Can ^{Eph. 1. 3.}
 I 2 ^{& passim.} stran-

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strangers to the former intermeddle with the later?

*IJa. 57.
last.*

1. Can they have Peace with God, that are at Peace with any sin, be it Pride, Worldliness, or Voluptuousness? The Spirit speaks expressly, *There is no Peace* (none of the right kind) *to the wicked.*

*Luke 12.
15.*

2. Is their Comfort right, whose Comfort hath its first (and chief) rise from nether Springs? Is their Note worth hearing, who sing the Song of that deluded Worldling? *Souls be of good cheer, you have Goods laid up for many Years.* Are they not (as he was) wrong in reckoning? May not a Day (or Night) bring forth the drying up of these Wells? Whilest they run, can they thoroughly refresh the Soul? Doth a Man's Life lye in the abundance of what is unlasting and unsatisfying?

3. Is their Consolation Heaven-born, who know not what Conviction of and Contrition for sin meaneth? Who that is Spiritually wise

wife values that Peace that is taken up at a Man's Feet? Is it not dangerous to follow sparks of ones own kindling? The further they are followed, the greater the danger is; will not the upshot be lying down in sorrow? God's way is to heal the broken in heart. *Ha. 50. latter end.* It is sad when all the joy that *Psal. 147. 3.* Persons have is from their not heeding the sadness of their Condition?

4. Is all Comfort to be rested in, which had some troubles before it? Do all come out of Prison at the right Door?

1. May not that which with some passeth for Comfort, be the Daughter of Time, and not of Grace? Troubles may wear off, that are not by Graces Hand fetch'd off? *So Mr. Bridges.*

2. May not the stream of trouble cease to run, though Grace be not cast into the Fountain of the Heart? May not some that are Wounded run to the World (if

*Fletere
nequeunt,
&c.*

not to a worse place) for a Cure?
Some drown their troubles in excessive Cups.

3. May not some have a Comfort that is rather from their sorrow than from Grace? Do they not set up their sorrow in Christ's place, as if it could satisfy God, or save them?

4. May not some rather like Philosophers Argue themselves out of trouble from lower Topicks or ways of Reasoning, than like Christians, pray and wait that God would send the Comforter to 'em. What (say they) to be troubled is to be poor Spirited; it becomes not Men of our Birth, Place, and Parts.

*So Mr.
Bur-
roughs.*

Is it not well written, that many upright ones see not the ground they have for comfort, and unfound ones see not their matter of sorrow.

Be it known, 1. Graces way is to give Joy to such as will highly prize it, and be loath to abuse it:
It

It softens the Heart, that it may *Psal. 85 8.*
be readier to receive and retain
Joy better.

2. Grace keeps those from over-
minding vain Jollities, that are
fill'd with pure joys. The Jovialness
of many is compared to fired
straw, which makes some flashes,
but leaves black ashes behind it.

O that all those who have layen
out of the Road of Grace, were
willing to bring what is called
Comfort to the Tryal!

And so the Fourth Inference
is, All of us should enter into a
most serious scrutiny (and en-
quiry) whether Grace hath come
in a comforting way to us.

Some may wonder at this word, *Quil sen-*
and say, this Life is less useful, if *it be.*
not useful. Is not Comfort easily
discernable? Doth it not strike on
sense? Will it not like fire shew
it self?

To which I say, As there are
false fires, so there are false joys.
There may be fire that holds in

when it flames not out ; and there may be flashes, where there is no abiding fire.

Accordingly, there may be the truth of Comfort without the height of it, and there may be appearances of it without the truth thereof.

Left God's Children should throw away their Bread, I lay down some Rules.

1. They may have Comfort, that make no great noise of it. Waters may be deep (and sweet) *Rev. 2. 17.* that are still. There may be good Wine where no Bush is hung forth. Manna may be hidden.

*Mr. Sym-
mond's
Case and
Cure.*

2. They that are Comforted are not always wrapt up and Ravished. There are (said one whose Book excells) three degrees of Comfort, Peace, Joy, and Triumph. They may stand on the lowest stair, that stand at a distance from the highest. Every Saint is not (as *St. Paul* was) taken up into the third Heaven.
All

All cannot well deal with Raptures; one that had great ones, ^{see the last} cry'd, *Hold thine hand, Lord! the* ^{Volume of} *Clay Vessel will break, Soul-rest is* ^{Clark's} *sweet, and pure Joy solid, and Christ's* ^{lives,} *Banqueting-house hath lower Rooms.* ^{P. 213.}

3. Their Comfort may have been found who find no small abatement of it. The Moon may have shone bright, though it suffer a present Eclipse. They may have seen the Sun's face, that see ^{Psal. 30.} ^{6, 7.} interposing Clouds. *David* once enjoyed the joy of God's Salvation, though he was put to beg the restoring of it. The Grace of Comfort may be removed, where the ground of it remains. The Lord may feed his Children graciously, and yet not always give 'em Dainties: Sweet-meats are not usually the first Dish, or yet a standing one at God's Table. *Paul*, that had been in the third Heaven, knew what it was to be taken down.

4. They may be Comforted that have an Holy Jealousie, lest
their

Prov. 28.
 14. their Comfort be not of the right
 stamp. There is an Holy trem-
 bling that attends rejoycing, and
 refines it. Suspicious may arise
 that have respect to God's Ho-
 nour, and Fears may lay fair for
Psal. 119.
 80. a Blessing, provided they be joyn-
 ed with diligence and watchful-
 ness, and fence the Soul against
 sin.

And lest Dogs should run away
 with Bread that deserve blows,
 I propound other Rules.

The first is, They may make
 large Narratives of Raptures and
 Revelations, that are strangers to
 the joy of the Lord. Did not
Numb. 23.
vacua mi- *Balaam* speak loud of his Visions?
gis sonant. Do not empty Vessels found? and
rov. 20.
 6. Waters that are ebb (and run
 low) may be heard far. Blazing-
 stars may call forth Spectators,
 and Hypocrites proclaim their
 Goodness.

Secondly, Their Comforts may
 seem high, who are at a want of
 such as are good. An House may
 be

The Riches of Grace. 123

be raised, that is bottom'd on the *Mat. 7.*
Sand.

This having been met with before, I here pass it, and proceed to put Questions, by which we should pose our selves.

The first is, Are we well enlightened? Comfort is called *Isa. 97.*
Light; and so never goes before ^{11.}
or without it. Have we after discoveries of the corruption of our Natures, and deep Humiliations consequent thereon, had a discovery of the good name and gracious nature of God that comforts those that behold his Glory in the face of Jesus Christ, out of whose Wounded Sides and Soul true Comfort flows? Are we put to the wonder, that such Grace was shewed to such as we are?

2. Are we much led to (that we may lye at) those upper-springs of Comfort, Christ's full Merit, and his Fathers Free Mercy?

3. Have

3. Have we a real value for and love to those Ordinances, through which as Channels Comfort useth to flow? Are not the Breasts of Consolation sweet to those that taste 'em? Is not the fruit of the lips and Gospel-Ministry pleasant to those that have found it Peace; Peace? Is the outward Seal to which God sometimes sets the inward one, in request with us? Do we prize those golden Pipes through which the Oyl of Comfort runs?

Psal. 119.
50.

4. Can we (particularly) speak of the excellent Uses which God hath made his Word of in order to our Comforting? Can we declare the words whereby God humbled us, and so laid us nearer to Comfort, and the words on which he caused us to hope when we were discouraged.

Psal. 119.
49.

5. Is our Comfort a special Friend to Holiness? Did not the Church that walked in the comfort of the Holy Ghost, also walk in

Acts 9. 31.

in the fear of the Lord? Is not the joy of the Lord the Souls (and *Nebem. 8.* Saints) strength? Holding up *10.* the hands that hang down, and putting Power into feeble knees. It's false Joy that is a Neighbour and Friend to looseness: In Heaven full Joy takes away sin, on Earth true Joy abates it vigour.

6. Is our Comfort much opposed by Satan? As an easie getting, so an easie keeping of Comfort renders it suspicious. He that Accuseth the Brethren to God, will Accuse 'em to themselves. Do not God's comforted *Rev. 12.* ones find this Lion and Serpent in the way?

7. Are we for exercising dependence on God the Father through *John 14.* the Son, that he will pour his *16.* Spirit on us, who is the immediate Author, and withall the upholder of true Comfort?

Do not weak Christians Hearts work (at least breath) this way? Are any Hypocrites solicitous about these things? The

The Fifth Inference is, These doubting, drooping Christians, to whom Moneths (it may be Years) of trouble have been appointed, should not draw this harsh conclusion, That they shall go down in sorrow to their Graves. Have they studyed the Doctrine of Grace throughly? And well weighed that Grace is the Source and Spring of Comfort? Though their back-slidings look on 'em with a frightful face, and they cry, we have sinned against Grace; yet having Godly grief and fear wrought in 'em, they must not say, they have sinn'd it away, it will never afford 'em one glimpse of Comfort. It is true, in Justice God might deal so, but to determine he will so deal,

1. Is point-blank contrary to Holy Writ. Hath not God, who saith, *Return ye back-sliding Children,* said, *I will heal your back-slidings,* and for encouragement added, *and love you freely?*

And

And 2. It's against several great instances of God's gracious proceedings. Did not *Peter* and *Daniel* receive great falls, and yet receive healing?

I enquire, 1. May not the Lord, when he hath staid some longer than ordinary, be waiting for a season (and fit time) to give Comfort in?

2. Doth not a waiting frame, and staying for the appointed time *Isa. 30. 18.* of the Vision, and keeping to Duty, though Comfort come not in so soon as desired; lay the waiter nearer to Blessedness?

3. May not the dawning of the day of Comfort be nearest, when *Pest tenebras lux.* the Night hath been long, and the darkness is greatest? The Sun *Psal. 112.* may suddenly break through thick Clouds, and God in Wrath remember Mercy.

The Sixth Inference is, They with whom the Consolations of God have been counted a small thing, should with all speed in
his

his way wait that Grace would communicate ~~to~~ 'em.

Some Directions I shall direct to their Ears (or Eyes) God carry 'em to their Hearts, that they may to Eternity bless him for 'em.

The first Direction is, Be they convinced, that the best Comfort and their Souls are yet strangers.

And is not this apparent?

Seeing, 1. They can (in their ordinary course) take pleasure in ways that are foul and unholy: Do they not miscall stolen waters sweet? And promise themselves

Deut. 29. 19. Peace, though they walk after the imagination of their Hearts, and add Drunkenness to Thirst, and

Deut. 32. 5, 6. Uncleanliness to that? Are not the black spots of Swearing, Cursing, Defaming, &c. on their Tongues?

2. They allow their Hearts to run inordinately after (and rest contented in) under-moon earthly Comforts. Were they cloathed with the Sun, would they not be for having the Moon (or the World

World that is like it in changeableness) under their Feet? whereas it is over their Heads, yea, in their Hearts: It should be used for God, but is enjoyed and pursued instead of him.

Rev. 12. 1.

3. They either slight (or slightly use) those Institutions of God, in the Use whereof sound Comfort is found; they use 'em not as helps to the honouring and enjoying of God.

The Second Direction is, Set they themselves to the study of the lamentableness of their Case, which is so much worse because they see not the evil of it. Their false cry, Peace, Peace, strikes sadness into all honest Hearts: Their Peace merits not the name, it hath but the shadow, and wants the substance of Peace. It is not full, and it will not be final. This Lightning will be followed with a dreadful Thunder-clap: What will they that trust to it do in the day of Visitation, which may be at hand?

K

The

The Third Direction. Make they full account that it is onely in a true and through Conversion, that a ground-work is laid for right Consolation. Cordials are not for all Stomachs, nor for any that are uncleansed. God is Liberal, but not Prodigal of his Comforts : Will he feast any
cant. 5. 1. save Friends, or spill Holy Water?

1. They must have their Eyes opened, that would have their Hearts cheared : Are not darkness and dolefulness Companions?

They must see their vileness, and so their want of Comfort, that would see the worth of it.
2 cor. 1. 3, 4. They must see God as the Father of Mercies, that would find him the God of Comfort.

2. They must have Penitential Tears standing in their Eyes (or at least a Penitential frame) desired (and in part experienced) by their Hearts, that would see the Comforter coming to 'em.
Zion's

Zion's Mourners lye in the mouth
of Comfort.

3. They that would receive
Comfort, must have such a Faith,
as is for receiving a whole Christ.
Is not Faith truly called both the
Condition and Instrument of ^{2 Cor. 7.6.}
Comfort? Comfort is part of the
Communion that Christians have
with Christ, and so Faith that ^{Isa. 57.17.}
gives Union to him makes way
for it.

4. As ever Men would have
the Spirit of Comfort, they must
long to have and be led by the
Spirit of Holiness.

To move those, who (alas!)
are lothest to be moved, I will
use a word or two, which God
can make words of Power.

1. If they who live where we
do, dye without a right to Com-
fort, their Horror will for ever
be greater, because the way to ^{Fabn 2.}
Comfort was shewed 'em. Do ^{19.}
they not heighten their sin and
suffering?

2. Yet the Door of Hope and Grace stands open. The God of
Extra 10. Comfort hath room in his Heart
 2. for receivers of his Son ; if they come in, he will receive 'em.

The last Inference. Those Honest Souls that have found incomes of Comfort after their overcoming special Temptations, whose Comfort leaves a sweet scent in the room of their Hearts, when it seems to be withdrawing thence, should hold on their way, and hold up their Hearts.

Doth not my Text tell 'em of Consolation that is of an Eternal Nature ? And withall it tells 'em the true reason of its being so, it hath free love and grace the Fountain of it.

The Fountain cannot fail, and the stream shall not quite fail. Though God will difference Earth from Heaven, where Comfort is always in the height ; yet will the Comforter abide when his influences of a Comforting sort be abated. Though

John 14.

16.

So Doctor

Owen.

Though strong Winds and bitter Storms arise, and fall on the Faithful, their Light shall not be quenched, and to the light of Glory they shall in Graces Arms be carried.

The Tenth & Last Instance
 OF THE
 RICHES
 OF
 GRACE:

TO WIT,
*The Glorification of Persons
 by God the Father.*

Rom. 6. last.

— *The gift of God is Eternal
 Life.*

IS it not rightly counted one of
 the Honours and Advantages
 conferr'd on Man, that he is ca-
 pable of seeing before him, even
 afar

afar off? and discerning what the issue and end of things will be? and whither his way will lead and bring him?

The Blessed Apostle well knowing this, doth well improve it: He having used (and urged) other Arguments to engage Christians against sin, and unto seriousness, at last minds 'em what the tendency of both these courses is. As for that of sin, death will follow it, being as duly its desert, as Wages are due to a Warriour or Souldier; and it's not doubted but the Second Death (the death of deaths, rightly called of terrible things the most terrible) is here included; seeing it stands opposed to Eternal Life; and however we were not to restrain the Word without Warrant.

And as for the way of Righteousness, it is the way to the Kingdom of Glory; though it is too full of Humility to pretend to be the deserving cause thereof. It

K 4

will

ὁ λόγος,
Leigh,
Crit. Sac.

Via ad reg-
nium non
causa reg-
nandi.

will without fail determine in Life, in that Life which is most worthy of the Name, that dyes not, but lives (and lasts) for ever.

Vide Piscat. ad locum.

It hath (what it deserves) a remark under the hands of the Learned, that there is an opposition between the former and following part of the Verse wherein my Text lyes. As Death is the consequent of sin, so Life Eternal is the consequent of holiness.

Rom. 4. 5.

But these consequences do not fall (or follow) both in the one and the same way and method, but very differently. Death follows sin by way of Merit and Debt; but Life is such a Reward of Holiness, as is of Grace and pure Mercy.

My way lyes with theirs, who are clear of Opinion, that though Eternal Life come after in the words of my Text, it goes before as to the sense and mind of it, and of the Holy Spirit speaking in it. It is,

I. The

1. The Subject, or Matter treated of.

And then, 2. The Predicate (or Attribute) of it, or that which is affirmed concerning it, ^{χαρισμα.} ^{Donum} ^{gratuitum.} is, that it is the gift of God.

And so the Doctrine is, *The Glorification of Persons (or Eternal Life) is of (and from) the Free Grace of God the Father.*

In this Text (as in some others that have been handled) God is spoken of as distinguished from Jesus Christ; and so is to be taken Personally in reference to God the Father.

It is true, as to Christ the Redeemer, Heaven's Glory is a dear Purchase. ^{Eph. I. 14.}

But as to Christians the receivers, it is from the Father; and from him, and the Holy Spirit, as one Essentially with the Father, a free gift, a pure Donative: *It is the Fathers pleasure to* ^{Luke 12.} *give those that are of his little flock* ^{32.} *this Kingdom.*

They

*Jude 20,**21.**Bishop**Davenant**See Ful-**ler's Hi-**story,**Rom. 11.5.*

They that are built on Christ, and are building up themselves highest in their most Holy Faith, and keeping themselves best in the love of God, are to look for Eternal Life as a Mercy. One that excell'd observ'd that Eternal Life is a free gift.

1. If the Original (or first rise) of it be respected, to wit, God's designing and destinating Persons to it, was not the Foundation thereof of Free-stone? Is not the Election own'd in Scripture an Election of Grace?

2. If respect be had to the preparation that is for it, which I may style the initials, or entrance of it, to wit, effectual Vocation, together with Justification and Sanctification, the last named giving a capacity for Heaven, as that next named before it gives a Title to it. Have I not before prov'd all three to be issues of Grace?

3. If

3. If we regard the comple-
tion, consummation, and per-
fecting of it, ~~is not~~ that owing
to Grace? Is not the Crown
of Glory actually set on the Heads
of the Heirs (and Inheritors)
thereof, by the hand of Grace?
Grace opens Heavens Gate, or
(if you will) is Heavens Gate. *Rom. 9.*
Are not the Possessors of Glory ^{23.}
styled Vessels of Mercy?

The Doctrine needs no further
proving, but we need Aids from
Heaven, that we may improve
it, which we will endeavour to
do,

1. In laying down some Infe-
rences of truth.

The first whereof is, They are
far out, who are for that Doctrine,
That Eternal Life is owing, or
to be ascribed to Man's Merit. The
Advocates and Pleaders for that
Merit, which is said to be of Con- *Meritum*
dignity, if they will open their *de con-*
Eyes, and look well on the Text, *digno.*
may see themselves confuted.

Are

Rom. 4.4. Are not Mercy and Merit, Debt, and Grace, Gift and Desert opposite to one another?

See Petrie's History, &c. Though as fundry of the Learned judge, several of the Ancients by Meriting meant no more than obtaining; yet with us, the word obtains the signification of deserving, and is not that a proud word for a Creature (yea, a fallen Creature) to use when a claim is made from his Creator, and that of no less than Heaven and Glory?

so Le-Blank.

Dr. Clifford Methodist Evan.

If Man could not properly Merit when he was innocent, as great Divines hold, surely there is no room for it, since he is an Apostate. If (as a late Worthy writes) it is not possible for a Creature to deserve any thing at the hands of God, we may easily (and warrantably) infer, sinners cannot deserve such transcendent favours, as being made the Sons of God, and made partakers of their Heavenly Inheritance.

Jacob

Jacob counted himself below the Gen. 32.
lowest, and less than the least of 10.
God's Mercies, and shall any that
are of his Seed count themselves
Meriters of the greatest Mercies?

If any say, Eternal Life hath
the name of a Reward, I do not Rom. 4. 4.
gain-say 'em; nor will they (I
hope) gain-say both me and the
Scripture, when I say with it,
that this Reward is not of Debt,
but of Grace?

If it be said, we read of Per-
sons worthy to walk with Christ
in white, which some Interpret
of Glory.

I do after my betters distinguish Rev. 3. 4.
of worthiness; it is either of meet-
ness, or of merit; meetness for
Heaven God's Word mentions, Colos. 1.
merit of it it opposeth, 12, 13.

Who among us opposeth that
saying of one reckoned amongst
Fathers, That good works are the Bernard.
way wherein Men go to the King-
dom of Heaven, but they are not
the cause for which he confers it?

They

They are pleadable against that false Accusation, that true Believers have not closed with Christ; but at the highest Tribunal, as to taking away the guilt of sin, answering the demands of God's wronged Law and Justice, and procuring his forfeited favour; this Plea that a Man hath done such and such good deeds, is not to be insisted on, nor will it hold good. Is not the Word *Expos. II.* express, *that what is of Works cannot be of Grace?* These two being *commodè -* inconsistent, for so Grace would *gratuitè* not be every way free.

Is it not required of him that pleads Merit, to produce Works of a good sort, that are, 1. Purely his own. And 2. Such as he was not bound to do. And 3. Such as carry a proportion to Glory; which 4. will add something to God.

Now, which of us have such works to produce? Are not the best we do, 1. done by the assistance

*De illis
que non
debent.*

stance of Grace? And 2. No more than part of our Duty. 3. Being not to be compared with the Glory that shall be revealed. 4. Not adding one Mite to the Essential Glory of God.

And though one of the *Romanists* is charged with that arrogant speech, *Lord, give me Eternal Life, which thou owest me*; others of 'em, when they come to dye, are for dying Protestants in this particular, and have followed their great Disputer, not in his Arguments for Merit in themselves, but in his Assertion, that It was safest to trust to the Merit of Christ. A great Emperour, when in the sight of Eternity, could not stand on the bottom of Popery, which he had too much stood for, but professed he look'd to be saved from Mercy, and not from Merit, not for his own Merit, but for Christ's pleading self-desert, he counted the way of perfidiousness, not of Faith.

2 Cor. 3. 5.

Luke 17.

10.

Psal. 16. 2.

Da mihi

aternam

vitam,

quam debes

Tutissimum est,

&c.

Charles

the Fifth.

Non fidei,

sed perf-

dia.

If any one cry, wherefore is all this waste? Will apists read what you write? And do not all Protestants disclaim the Doctrine of Merit?

*Galatica-
our planè.*

I humbly offer this, that the Seeds of all Errors (and so of this Popish one;) are in Protestant Natures; and their Hearts may warp from the Doctrine which their Heads receive. *Lu-
ther* said, *Brethren, we do plainly play the Galatians*; meaning, they laid too much stress on their own works. Is it not too ordinary to take much to our selves, and give little to Grace? Is it easie to work as if we could earn Heaven by working, and yet to deny all, so far as to give due Glory to Rich Grace?

The Second Inference of Truth is,

There is no reason that sensible broken hearted sinners should despair of attaining Eternal Life. Though they think it too great

a gift for them to receive; I am sure it is not so great a one for God the Father (and his Grace) to give.

Though they have been sinners in grain, their sins cannot be an absolute bar to Divine Grace; though they have abus'd Grace, some that have done so share in it. *Micah 6. 18, 19.* Despair tends to harden their Hearts, and strengthen their sins. Come they in now, fall they at Grace's feet; be they willing it should Sanctifie, and it will without fail save 'em. Should they not consent that it shall be Glorified to and on 'em?

The Third Inference of Truth is,

There is great reason the Grace of God should put all Men (and especially the special subjects of it) to the wonder. Had we only this Instance of Grace to admire which I last treat of, we might see cause to cry out, *O the depth! and withall the heighth, and breadth,*
I. and

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1 Cor. 4.
17.

and length of Divine Grace! That this dole of Eternal Life should be dealt at Graces door: That such an Inheritance should be bequeathed as is incorruptible, undefiled, and unfading; that such a Crown should be put on Persons as is most pure and massy, and brings no ach or pain with it; that such a Kingdom as is unshaken (and lyes above) should be bestowed on multitudes, multitudes, every one whereof (in himself considered) is an unworthy one; that he who gives the possession of, gives also preparedness for it; this is worthy and favours of admirable, infinite Grace. And who that gives this thing the thoughts due to it can forbear admiring?

Rules of Duty are to conclude this Subject and Treatise.

The First is, Be we fully persuaded that there is certainly such a life as is treated of, and that Grace is free to bestow it. If any
say,

I say, this is one of the Articles of our Faith, and none of us can doubt of it; I say, our naughty Hearts can make shift to dis-believe what our Mouths profess to believe; and a notional, traditional common assent to this truth is quite another thing from a spiritual powerful belief of it.

See Mr. Garbutt of the Resurrection, and the Epistle before it.

Weigh we well, 1. God that cannot lye, hath promised Eternal Life.

Tit. I. 2. Heb. I. 6.

2. It is worthy of his Goodness, as well as a Proof of his Truth, that his Servants should have a future recompense.

I add, Hath not the Father prepared such a state in his purpose? Hath not the Son paid a valuable purchase for it? Doth not the Spirit fit Persons that they may possess it? Doth he not work in 'em desires, which nothing short thereof can satisfy?

2 Cor. 5. 4, 5. Deus nil facit frustra.

Hath not some light concerning such a life shone into the Eyes of Heathens? So that they have

written of (and for) a place of pleasure in another World? Have not bad Men wished that they might dye the death of the Righteous, for the sake of that Life that would follow it? Have not good Men in hopes of it parted with all they had in their Hands? And have they not had in their Hearts fore-tasts and beginnings of it?

Numb. 23.
10.

Wait we that God would work in us that Faith that is the evidence of things not seen.

Heb. 11.
1.

The Second Rule of Duty is, Meditate we on their Bliss and Blessedness that are in the possession of Eternal Life. Do we so every day? Do we so eminently on the Lord's Day? Whilest we cannot enter *Canaan*, go we up to the Mount in our thoughts, that we may have a *Pisgab*-sight of it.

1. This will tend to fill us with sorrow and shame for slighting it.

And

And 2. Drive us to seek Union to Christ, that we may have Interest in it.

3. It will raise our valuations of Free Grace.

And in reference to such raising, though we cannot take a full measure of it, enter we on some particular Considerations concerning it.

See Mr. Shaw of inward Religion, p. 276. Cæcus de luce dispensat.

The first whereof shall be by way of Comparison.

Compare we Eternal Life with Natural Life, as consider'd, 1. in it self: and 2. with its Comforts.

As to the first, the Comparison is as followeth.

1. Natural Life, though a real (yea and raised) Mercy, overtopping lower Mercies, doth consist in the Union of the Soul to (and with) the Body; but Eternal Life lies in the Union of the Soul (yea, at last of the whole Person) to God; yea, in the most near and immediate Union

Psal. 21. 4.

to him that can be attained : And is not God infinitely above, and to be preferr'd before a Body ? The Union betwixt the Soul and Body will be broken ; but upon this Union between the Soul and God can be no breach. There Persons are ever with the Lord, and he is still in all of 'em.

1 *Thes.* 4.
17.

2. Natural Life is a life of sorrow. This Vale (or lower state) is known to be a Vale of *Jacah* and weeping. Clouds return after the Rain ; one shower is rising when another is fallen ; and sometimes there is but a little time between showers : When the Eyes are dryed on one account, Tears are struck into 'em on another. The best often feed on the Bread of Adversity, and have the Water of Affliction to drink.

*Omnis vita
supplicium.*

But in Eternal Life there's nothing of (or like) sorrow : In that upper Region are no storms, sorrows and sighings have there no place. There is Joy, fulness
as

as well as trueness of Joy ; yea, *Psal. 16.*
all Joy. *1st.*

3. Natural life is a life of changes : There is in it a continual flux and succession of Affairs. Is it not like the Moon unchange- *Eccles. 1.*
able in its changes ? Things con- *4. 5.*
tinue not in one state. But Eter- *See acute*
nal life knows nothing of altera- *Coles of*
tion : That Day hath no Night , *Eternity.*
that Light is without Darknes or
Dimness. The Sun there neither
sets nor suffers Eclipses : The Stars
in that Firmament are all fixed.

4. Natural life is a life of fears.
When evil (great evil) came on
Job, it was but what he had *Job 3. 25.*
feared. It is no small part of
Mens Affliction, that when they
are not under the sense of present
Sufferings, the dread of such as
may be future comes on 'em. In
a Calm they are thinking how
suddenly a Storm may arise ; and
I need not tell sundry that fear
hath torment. But the possessors *1 John 4.*
of Eternal life are out of the *18.*

reach as of dangers, so of fears.

5. Natural life is a life of Temptations. Will not Satan as *Pharaoh* pursue *Israelites* to the Seaside? Will he not as a Pirate set on 'em as they are Sailing? The Captain of your Salvation was by him assaulted, and can the Souldiers expect he will not let flye his Poysonous Arrows at 'em? If he leave 'em, it will onely be (as he left him) for a season: And on many it is a great Temptation, that they are not sensible of Temptations. But into Heaven the Tempter cannot come. One said, he is fallen from thence as Lightning, and Lightning cannot hurt upwards. They that are above are out of the Gun-shot, and above his attempts.

Mat. 4. 1,
2, &c.

Mr. Hol-
den.

6. Natural life is (alas!) a life of sin. This is not our Rest, it is polluted. Till the Death of the Body, the Body of Death will be fetching groans from Holy *Paul*. Is any part of the Church
on

Rom. 7. 24.

on Earth without spot or wrinkle? Do not weights hang on, and sins beset the belt? Do not the Feet of their Affections gather dust as they are walking on the Earth? But in the future life, Spirits are (and Bodies shall be) made perfect. There is no flaw in those Diamonds: None there think a vain thought; there are no short-fallings, there shall be no declinings.

Heb. 12.
23, 24.

7. Natural life is a life of wants, and so of wishes and desires. There are still complainings in our streets, and cravings in our Souls. Is not some corner still empty? Can Earth satisfy? Did not *Solomon*, one of Wisdom's eldest Sons, after all his abundance and experiments, see Vanity written in large letters on seen things? But Eternal life is a life of enjoyment and satisfaction. Is not every Vessel of Mercy full to the brim? Above there's light, and life, and love enough. Is there

Eccles. 1.
1, 2.

Hic lux
hinc est.

there not plenty and variety of the best Fruits? Even all that a good Heart can wish.

We will (now) look a little on the present life in its best dress, as attended with its Comforts, and hint, that it is far short of Eternal life.

1. Are the Comforts of this life wholly pure? Is no stain on the use or enjoyment of 'em? Do not valued Delights go off with a tang of less pleasantness? Is not the abuse within a step of the use of em? But in the best Wine that is kept till last, there is nothing of dreggs: Eternal life is styled light for its pure pureness. The Rivers of Pleasure have no Mud.

2. Are the Comforts of this life at all sure? Are they not on the wing? Will not Honours with Riches flie away as Eagles, * which return not? Will the good things that are seen, be long seen? Is not the glory of Man as the flower of the Field, soon fading? But
in

Prov 23.

5.

* *So said*

Dr. Ar-
rowsmith.

in Heaven there are no moveables,
Mount *Zion* is firm.

3. Do the Comforts of this life fully reach and satisfy the Soul? Is it not often uneasy in the midst of 'em? Doth not the Holy Ghost, that miscalls no man, call him Fool, that when he had abundance, bade his Soul take its rest? Can it sleep on these Beds? But in Eternal life, Persons live at the Fountain of Life, where all is sweetest as well as surest and fullest, and they know they shall ever do so. Luke 12.

Having compared Eternal Life with that that is Natural, we'll carry the Comparison to that that is Spiritual.

I grant the life of Faith is excellent, but that of sight excels it.

For, 1. Though Faith be as an Eye, and have a sort of sight, yet it onely sees the greatest and best things as at a distance and afar off; it sees as through a glass, and so but

2 Cor. 5. S.
See Mr.
Simmonds
on that
1 Cor. 13.
9, 10.

* *So Mr.*
Hew.

but darkly, and sees * rather the appearances of things than things themselves. But Vision (or the sight in Heaven) is as in the best and fairest light, being most clear, styled a seeing face to face.

2. Though the Eye of Faith doth affect the Heart, yet sight in Heaven causeth the purest and strongest affections; such as are wound up to the highest pin: There Love and Joy are compleat.

1 *John* 3.
2.

3. The Eye of Faith; as it sees but Christ in part, so it not seldom loseth its sight of him: But the sight in Heaven, as it is of him as he is, so it is abiding and permanent.

4. Faith when it discovers to Persons Christ's Excellency, may not always discover their Interest in him: But in Heaven Saints see him as their All and their own.

Eternal Life is now to be considered absolutely: And first, we'll look on some of its choice appendents.

1. Though

1. Though an acute Writer gives it under his hand, that the place of the glorified scarce deserves to come into the description of their Glory; yet we are to take his speech as a comparative one; for neither he nor others think the place inconsiderable. Is it not written of as a Paradise, an higher House, an House not made with hands? A City that hath the best Foundations, whose Builder and Maker God himself is. Are there not in it many, very many Mansions, or places of Settlement? Is it not as the Palace of the King of Glory, which he made from the Foundation of the World, that therein he might display his Glory? Do not some apply to it those lofty expressions by which the New *jerusalem* is set forth. And if these be expressive of what shall be on Earth, how Glorious then is Heaven?

Mr. S.
Shaw.

2 Cor. 5.1.

Joh. 14.2

Rev. 21.

2. Is there not there the most noble and amiable Society? (as
to

*Heb. 12.**23, 24.**So Do. for**Tillotson.*

to Creatures) even an innumerable Company of Angels, and a thousand times ten thousand Glorified Souls, all of one mind, and that God's mind all of brave tempers, not one of 'em of a narrow soul. Those of 'em that on Earth differed, in Heaven are agreed; *Calvin* and *Luther*, *Ridley* and *Hooper*, *Whitgift* and *Cartwright*, *Hollingsworth* and *Eaton*, do fully accord, and sweetly embrace each other. There Controversies are determined (and ended) by a convincing light. Let this be weighed, Hath not the Company of one serious Minister (or Christian) been refreshing? What then will all the Company above be?

3. Is it a contemptible (or small) Priviledge to those that are entred on Eternal life, that the Book of the Creatures, and that of Providence, are together with the Ark of the Testament opened to 'em? There wise men that

that were good men, do more excell themselves, than they did here excell Ideots. *Solomon* in all his Knowledge was not to be compared to one of these Blessed ones. Are not the secrets of Nature, and Mysteries of Grace there made manifest? Those passages of Scripture, which are look'd on as knots not to be untied, shall be made plain. A late worthy Minister a little before he Suffered, told Reverend Ministers that were debating a great Point, he should soon know more than they all. Mr. Love.

What is most essential to, and doth constitute Heaven, now follows.

Is it not a pure, perfect, established estate of the Saints conformity to (and Communion with) God. See Norton's or-
thod. Exerc.

1. Is not God in Christ (yea, the whole Trinity in Unity) there enjoyed in an immediate way? And are not those Mercies most Mercies, that have most of immediateness

diateness in 'em? Here the Lord
 1 cor. 15. is best of All; above he is All in
 28. All: The enjoyment of him there,
 see Bishop is without such partners, and de-
 Jones on fects, and opposition, as is here.
 that.

Is not having Christ with us
 in Ordinances sweet? What then
 will it be to be with him where
 Ordinances neither are, nor are
 needed? Hath it not refreshed us
 to be with one of the Friends of
 Christ? How refreshing will it
 be to be with him our dearest
 Phil. 1. 27. Friend, our everlasting Father,
 our undying Husband; who
 hath been, and done, and suffer-
 ed so much on our behalf? What
 Heart can it here enter into, to
 conceive the endearments that
 will be found, as with and from
 the onely begotten Son, so in and
 with the unbegotten Father, and
 Holy spirit proceeding, from and
 equal with both.

2. Is not God in the life that is
 Eternal enjoyed continually, and
 without any interruption?

3. Will

3. Will not God in that life be enjoyed perpetually, and without any cessation? O how sweet is that word Eternity, when Holiness and Happiness are added to it! 1 Thes. 4. 17.

Shall not the believing Soul immediately after Death be received into Glory? Shall not the Body be raised to share with the Soul in Glory?

Shall not the persons of the Saints for ever live in the clearest Vision, fullest fruition, and highest affection of the Sovereign, Universal, Original Good, in whom there is all that can be desired, and nothing undesirable? He is Totus desiderabilis et unum desiderabile

I will not doubt but all those serious ones who dwell in their serious thoughts on that brief account I have given of Life Eternal, will admire the Rich Grace of God that gives it. May they do so more and more!

162 *The Riches of Grace.*

The Third Rule of Duty is, They who deserve chiding, should heartily chide themselves, who living where the Path of Eternal Life is shewed, live still in an undervaluing of the offers which Grace makes of it to them among others. Do not many verily judge themselves unworthy of Eternal Life? Do not all do so who take not hold of it?

Acts 13.
46.

1 Tim. 6.
12.
See Mr.
Row on
that.

And, 1. Can they do so whose Hands and Hearts are foul and filthy? Being addicted, if not to Cruelty and Bloodiness, as Persecutors are, yet to Grippingness and Covetousness, as Worldlings are?

2. Can any lay hold thereof, whose Hands are not emptied,

(1) Of an inordinate love to Creatures.

(2.) Of an unwarrantable conceit of, and confidence in their own Righteousness?

An Hand that's fill'd (though with Gold) cannot receive a gift.

3. Can

3. Can they lay such hold, whose Hands and Hearts are not opened, so that they pant after the Lord and his Grace, that they may close with, and receive a whole Saviour? And give themselves up to him as their Sovereign, and in their places, and to their power act for him. *He that hath not the Son, hath not life,* ^{1 John 5. 12.} not a right to it.

O that Mens Understandings were opened to see the things that concern their Eternal Peace and Prosperity!

O that their wills were opened, that they gave an hearty consent that Christ's Government should be set up in 'em!

O that Men were striving, even ^{Luke 13. 24.} to an Agony, to enter the straight ^{δυσκρίτος} Gate!

O that they waited for the Spirits influences to and on 'em!

Be it known, 1. If Men miss of Eternal Life, it will no little cut 'em to the Heart to see what

Luke 13.
28.

a Prize they have lost, and others obtained; what it cost Christ to procure they should have offers of it, how Honourable the terms propounded to 'em were! What base Lusts they loved!

Isa. 33.14.

2. Will not Eternal Death be a dreadful Portion? Is it not dreadful to think of being driven from God's Presence, and tormented from his wrath for ever?

The Fourth Rule of Duty is, Those who are right (and Righteous) Heirs of Eternal Life, should be for getting and keeping good Evidences that they are so.

Mat. 11.
29.

1. May their Humility be Eminent. The low way (or way of the lowly) leads to Everlasting Rest.

Phil. 3.20.

2. May their Conversations be in Heaven!

So Doctor
Whitch-
coat in a
Sermon.

(1) Materially; whilst they are doing (and delighting to do) the work of Heaven, Glorifying their Creator, Redeemer, and Sanctifier.

2. Intel-

The Riches of Grace.

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(2.) Intellectually ; May their *cælestis*
Minds and Meditations be on Hea- *mediamus.*
ven !

(3.) Affectionately ; May they
by these Wings soar upwards !

3. May their adherence to, and *Phil. 1. 21.*
dependance on Christ, as to his
Merit and Spirit, be continual !

What are they but what he
makes 'em ?

4. May the word *Eternal*, which
is in my Text, be much in their
Souls ! Is it not the Crown of the
Crown of Glory that it is Eter-
nal ? And so admits

Of no Conclusion.

Of no Intermission.

Of no Abatement.

May they in their Services and
Sufferings much eye Eternity !

O that they who will vouch-
safe to read what I have written
of the Riches of Grace, would
weigh what they read, and wait
that

that Grace may work in (and for) 'em as they are reading!

God doth not (and some of them will not) despise the day of small things. Upon their Persons, and their Reading may the Blessing of Rich Grace descend!

FINIS.

E R R A T A.

PAge 7. line 7. read *acceptet ibem.* p. 21.
l. 16. r. *standing on their own.* p. 30. l. ult.
for *pradice* r. *justice.* p. 63. l. 22. r. *for power.*
p. 68. l. 26. for *faiberless* r. *faiberlike.* p. 69.
l. 1. r. *forgivers.* p. 73 l. 25. dele *a.* p. 77.
l. 7. r. *grace.* p. 79. in Marg. r. *marui.* p. 80.
in Marg. r. *non in utrum.* p. 82. l. 17. r. *for*
their proper use. p. 91. l. 24. for *real* r. *zeal.*
p. 128. l. 2. r. *communicate them.* p. 139. l. 3.
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